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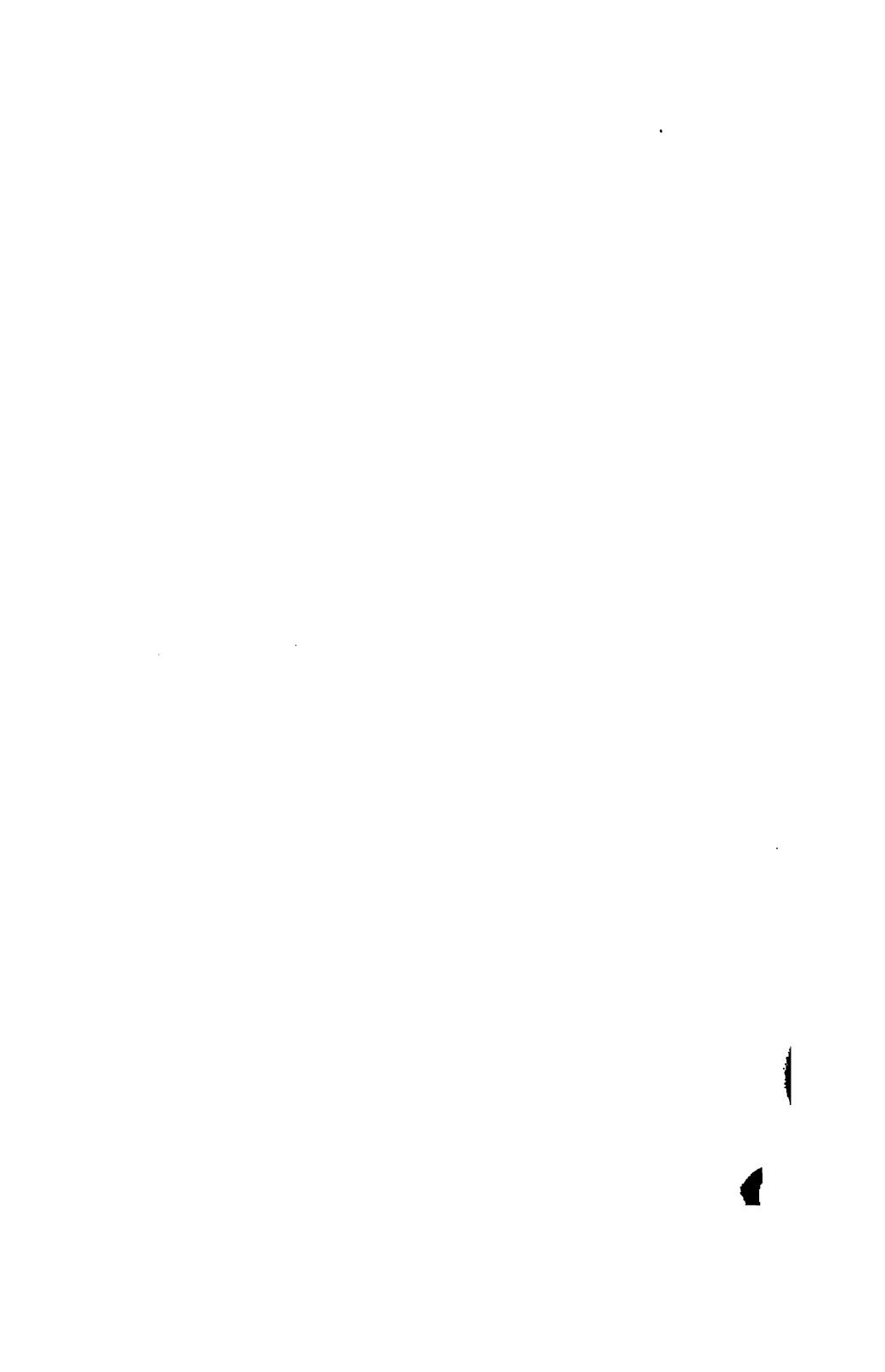


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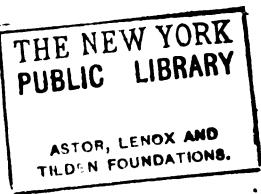


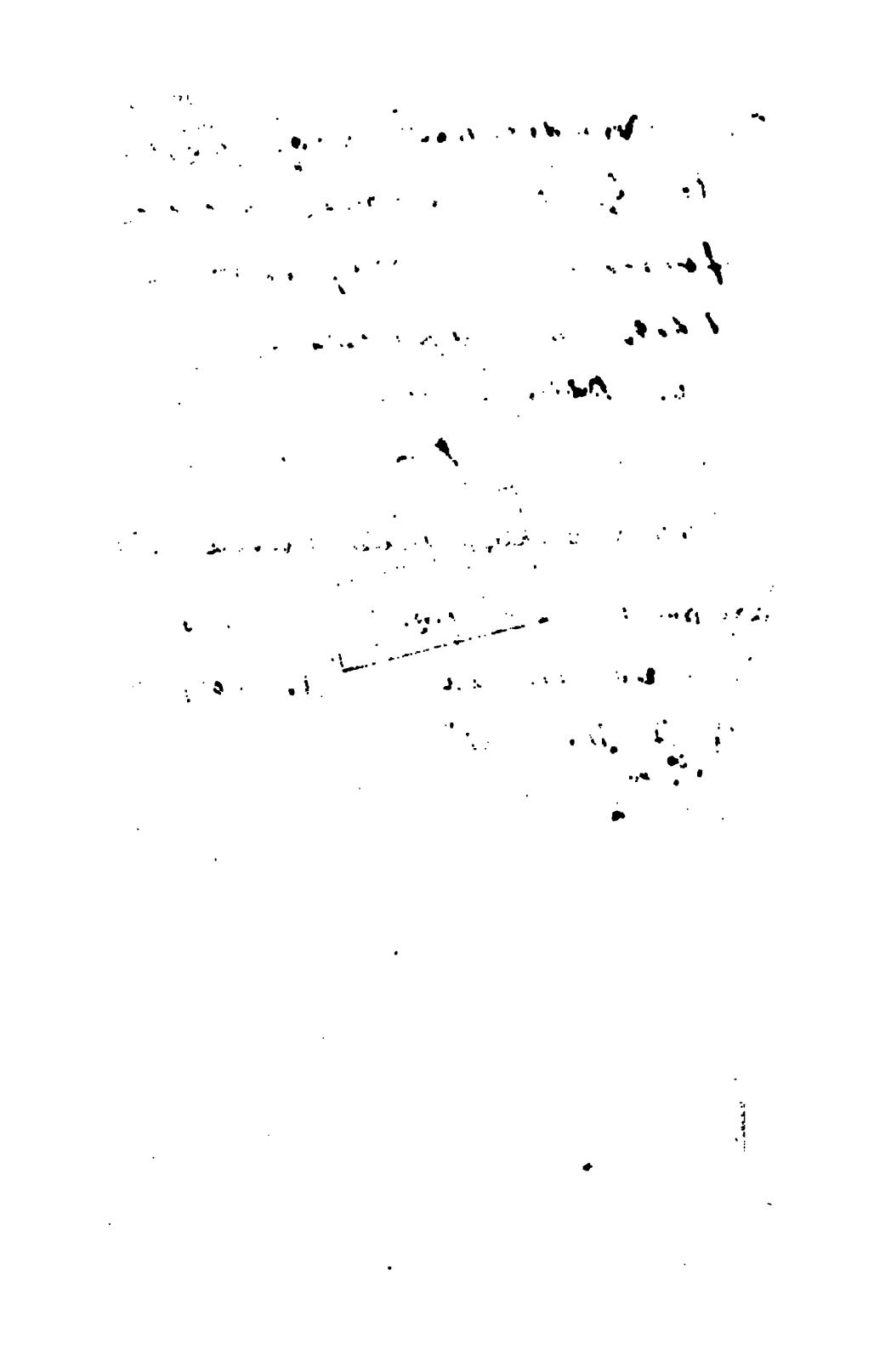


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is pub'd a new edit'g by Mr. Berles.
an Address upon the opening
~~the~~ Baltimore College. To which
added a Funeral Masonic Sermon
on "The Happiness of the Gibson
in Death" — By the Rev. W.
Clair, U. P. Baltimore Coll.





This vindication was written
to J. C. James Crowley
former magistrate, &
lately an Upstate.

v. Albany. etc

It is in the Ap's ar't's. —

James Crowley never wrote the
Pamphlet. See pp. 55-56 of the
annexed pamphlet on "The Story
of St. Dominic"

ST. MARY'S SEMINARY
AND
CATHOLICS AT LARGE
2624. C. M.
VINDICATED,
AGAINST
THE PASTORAL LETTER

OR
THE MINISTERS, BISHOPS, &c.
NEW YORK
PUBLIC
THE PRESBYTERY OF BALTIMORE,

PUBLISHED IN SEPTEMBER,

1811.

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**THOU SHALT NOT BEAR FALSE
WITNESS AGAINST THY NEIGHBOUR.**
Exod. xx. 16.

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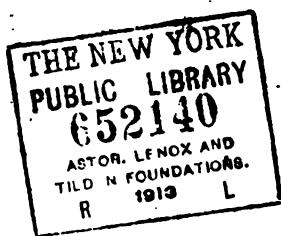
BALTIMORE:

Margaret Walker

**PUBLISHED BY BERNARD DORNIN, AND FOR SALE AT HIS
CATHOLIC BOOKSTORE, 10, BALTIMORE-STREET.**

OCTOBER, 1811.

S. S.



NEW YORK
OLIVER
VIA ARELLI

ST. MARY's SEMINARY

AND

CATHOLICS AT LARGE

VINDICATED.



STERNE used to call the abuse of Popery and Papists his *Cheshire Cheese*—“Just [said he] as, when I have little to eat or little to give away, I have always recourse to my *Cheshire Cheese*; so when I have little to say or little to give my people, I have recourse to the abuse of Popery—Hence, I call it my *Cheshire Cheese*—It has a two-fold advantage: it costs me very little; and I find, by experience, that nothing satisfies so well the hungry appetites of my Congregation; they always devour it greedily, and return home gratified with the repast and extolling the *liberality* of the donor.”

Thus probably reasoned four [*] or five *Ministers or Bishops*, convened at George-town, in 1810—*having little to say or little to give their people*, they had recourse to the Catholics and their Baltimore Seminary as to their *Cheshire Cheese*; at the risk, however, of not accommodating their friends, less disposed, as we may hope, to be gratified with such a sorry repast, than the voracious sheep of Sterne, or to discover in it proofs of the *superior liberality of the donors*.

[*] There is reason to believe that, out of this small number, more than one washed his hands of the business and did not join with its ardent promoters in their zeal.

Indeed the time is past, when a *Pastoral Letter*, to be relished by the faithful flock, was to be highly seasoned with personal invective, particularly of so bitter and acrimonious a kind, as that employed by the Presbytery against a set of inoffensive men, whose only crime is the share of public confidence which they enjoy, and their continued efforts to deserve it. Who knows even but the great majority of the Flock may be of that *over liberal* description of people, who honestly thinking that, among Christians, charity and truth are not idle and empty words, will turn with disgust from such a loathsome mess of misrepresentations and slanders? At least *We*, who not belonging to the fold, have, we know not why, been favoured with a newspaper invitation to take our share in the banquet, shall, we hope, be permitted to give our opinion of its composition and ingredients.

We are willing, for the present, to pass silently over the introductory titles and the ostentatious parade (not very consistent for confessedly *fallible* teachers) of their divine mission and the *undoubted* conformity of their oracles with those of divine revelation—We may also postpone noticing their oratorical precautions and the mellifluous assurances they give us of their truly Christian benevolence, *anxious as we are* to proceed at once to the main object of the Letter.

The instruction of Youth is the main topic—That the Rev. gentlemen feel deeply interested in this matter, no body, we suppose, will be tempted to question; perhaps indeed, the interest they take in it may in some measure affect the credit of their pastoral admonitions....Be it as it may, out of the purest zeal for the preservation of sound doctrine, they have taken a mighty alarm at a certain book, pregnant with snares and seduction of the blackest kind—A *little Latin Catechism* of a Popish Abbé, silently stealing into our public schools, threatens a deadly blow at the *Faith once received*!—A seminary, which has been favoured with so many marks of our liberality, gives it the most open encouragement, *zealously placing it in*

the hands of our children, and, by daily rehearsals, instilling its poisons into their tender and unguarded breasts. The fact is notorious; and were there no other evil than the immoral example of this insidious imposition on the public mind, who can doubt of its being the duty of watchful sentinels to denounce it in a pastoral charge, as inimical to the best interest of morals and Religion?

After this warm effusion of their anxious hearts, it is certainly impossible to doubt but that the motives of such a denunciation are perfectly honourable to the Revd. Ministers—But it were to be wished, for their character of wisdom and sober sense, they had previously taken pains to procure more correct information as to the fact, and had examined into the doctrines of the book through the medium of optics less obscured by prejudice. It would probably spare them tardy and useless regret. For the sake of our candid readers, we shall endeavour to place things in their proper light.

The Historical Latin Catechism of the Abbé *Fleury*, well known, and celebrated even [*] by Protestant writers, as one of those classical elementary works, whose excellencies every one should be anxious to appropriate to his own use, was printed at Philadelphia, in 1805—The editor or printer thought he had completely purged it of every particle of Popish doctrines, by expunging from it ten or twelve whole chapters, treating on the sacraments, purgatory, invocation of saints, infallibility of the Church, &c.—At first sight, the Seminary at Baltimore, unaware of the *poison* still lurking in the tail, judged it the best book they could put into the hands of beginners in the Latin language, even of those with whose private religious opinions they had professed an intention never to interfere.—Soon after,

[*] *Abbé de Fleury* was the author of many excellent and very well written works; among them are “The Manners of the Jews, The Manners of the Christians, *An Historical Catechism*, &c.—See *New and General Biographical Dictionary*.

however one or at best two passages liable to controversy were discovered, and the Catechism was immediately condemned to be laid aside.—Some, indeed, of the most eminent characters in the Presbyterian persuasion, whose sons were at that period in the College, being apprized of the rising scruples, after having thoroughly discussed the objection and critically examined the work, were of opinion that the reading and *daily rehearsal* of such an excellent publication should be preserved, apprehending no danger of seduction for their children from a few, at most, equivocal passages; for, at that rate, said they, you must deprive yourselves of the best classical books, from the Bible down to the Spelling Book; since there is not one, which malevolence might not turn to equally, if not more, dangerous purposes.—These observations were not without weight—probably many Revd. Ministers, Bishops, &c. are not so nice in the choice of books for their own schools.—But nothing can be too rigidly correct for the seminary, as well as for Pastoral Letters.—It is so great an object to live in peace with one's neighbours!—*Fleury's Catechism was therefore withdrawn*; and for these four or five years, not one copy has been in circulation in the college.

This is the whole affair....a very momentous one, to be sure, and very worthy of the solicitude of the Presbytery!! It is, however, kindly presumed that the Rev. Authors had not been apprized of the suppression of the catechism; for it would certainly be *personal uncharitableness* to suspect, they had the intention of palming a known falsehood, for the mere pleasure of mischief, upon an impartial public, who are now to believe, upon their solemn assertion, that the book is *daily rehearsed* in the College, when it is there quite as unknown to the pupils, as it may be to any of the Presbyterian schools in the union....As to its diffusion elsewhere, we presume that the seminary has nothing more to do with it, than with the profits of the edition.

But had the members of the Presbytery previously reflected on the danger of such a denunciation? Are they not afraid at least of having jeopardized their *superior liberality* by an attack of so trifling a nature? Why not chuse a more important topick for their declamations? surely, if they wished to search their neighbours' houses, they might have found elsewhere *beams* instead of *notes*—Recent and solemn publications, for instance, against the Trinity, the divine generation of our Blessed Redeemer, &c. would, in our opinion, have offered a nobler scope to their zeal and the prospect of a victory much more glorious to religion and to themselves. They certainly might, with more reason, have cautioned their parishioners against entrusting the education of their children to such doctors, who, as they still retain the name of brethren, are more to be dreaded than infidelity itself open or avowed. But towards these probably, as well as *Goodwinian and deistical masters*, the gentlemen *forbear being personal*, and *would mention nobody*; the *Catholic Cheshire Cheese* promises to be of easier digestion—Behold then the grave Ministers solicitously employed, for a whole year, in bringing to light, with immense labour.....*A Solemn Pastoral Letter*.....For what great purpose? To hold up to public abhorrence a little latin book, which, after a *hyper-critical examination*, they declare to be the most *insidious*, the most dangerous thing that ever was written; in a word, a complete repository of *all the Catholic doctrines*.....and lo! All that bustle terminates by selecting from it only *three* passages, which even they have taken care not to transcribe!!

Parturient montes: nascetur ridiculus mus.

Well, gentlemen; we shall examine these with you.....Pag. 40 of the Catechism, says the Pastoral Letter. *Transubstantiation is inculcated*.....In what terms, Rev. Authors? Here they are, word for word “On the eve of his passion, Jesus went to take supper with his disciples; as they were eating, he took bread, blessed, broke and distributed it to them, say-

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tations of private spirit. No: the catechism does not even make a single application to any of the Catholic practices: It simply lays down facts, and draws a general conclusion, which we shall see that the Presbytery are obliged to admit in theory, under pain of inconsistency, since they evidently admit it in practice.

The facts are these ;—1st, true religion and the word of God were preserved only by *Tradition* for upwards of 2000 years, viz: from the origin of the world, down to Moses. 2d, Jesus wrote nothing, but only delivered oral instructions. 3d, His apostles, most of them, wrote nothing, but by *word of mouth* instructed the faithful, and trained up their successors in the evangelical ministry, who in their turn delivered down to their followers the living doctrines of their masters.— 4th, Thus have many dogmas and observances, not mentioned in scripture, descended by an unbroken chain of *tradition*, even down to the christians of the present age.

Here are four facts, the last of which particularly is very remarkable ; for it applies to the Presbyterian society, as well as to the Catholic Church. Will the Presbytery reject it as an imposition, and maintain that all their articles of faith and all their institutions are founded upon scripture?—But I would ask them first: whether the divine inspiration of holy writers in general, and the canonicity of each book of the bible in particular, are not for them, as well as for Catholics, essential articles of faith? Surely they cannot deny this; otherwise the testimony of scripture would only be a human and fallible one—But then, let them tell us from what other authority than *tradition*, they receive those books as divine? Have they perchance discovered the *canon of scriptures* in any of the sacred books? and if they had, would not their belief, founded upon such testimony, fall under the inconveniences of the *circulus vitiosus*?—Behold then the fundamental principle of the Presbyterian faith, established upon the broad basis of *apostolical tradition*.

2dly. Presbyterians, as well as Catholics, presume to dispense with positive scriptural ordinances, such as the celebration of the seventh day, [*] the *pediluvium* or washing of feet, commanded by J. C. (John C. 13.) the abstaining from blood and from things strangled, enjoined by the apostles in council, as an ordinance which it *had pleased to the Holy Ghost and to themselves* to maintain. (acts 15.) They must then have a full assurance that those laws have been abrogated, and they must have it from an authority which they consider, in point of certainty and sacredness, equal to scripture itself: Otherwise they would justly be arraigned for setting human institutions above divine law—Yet, whence have they derived that knowledge, but from *tradition*, since scripture is perfectly silent on that abrogation?

3dly. Presbyterians, with Catholics, admit the baptism of infants, the validity of this sacrament administered by heterodox, baptism by sprinkling, by infusion, &c.—Let them find for all this, and for many other practices, any foundation in scripture.

It is then an unquestionable *fact*, that, even for Presbyterians, *Tradition has preserved many unwritten dogmas and religious institutions.*

So much for the *facts* alledged in the catechism in favour of *tradition*.

The general and only conclusion it deduces from them, is, that *Tradition*, when duly ascertained to be *apostolical*, is

[*] In these particulars, some other christian sects seem to have been more consistent in the rejection of tradition—We find, among others, the *Sabbatharians* who retain the jewish sabbath, together with the *pediluvium*, which latter is also kept by the *Sandemanians*, founded on these words of Christ: *If I, being Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that as I have done to you, so you do also* (John 13.)

then the *word of God* not less than scripture.—The more easily to perceive the connexion between the conclusion and *premises*, let us bring the whole to a syllogism :

Apostolical tradition is the only authority on which Presbyterians themselves can recognize the scripture, and account for many of their religious institutions.—(This is demonstrated.) Now, nothing but the *word of God* can be the rule of their faith and religious practice—(This they will not deny.) *Apostolical Tradition is then the word of God.*

The Catechism, however, adds, that, to prevent impositions, it belongs to the Church to decide what particular traditions bear that sacred character of Apostolicity—But in this, the Catechism does not give more authority to the Church, than is allowed to the Presbytery itself by the very constitution of their society, which expressly attributes to their synods the power of judging and deciding, without appeal, on every doctrinal article, &c.—and of excommunicating any member refractory to their decisions.*

See now whether it was so very wise in the Ministers to shew so much hostility to this chapter ! How could it escape

* The similarity between the pretensions of the new-born societies and those of the ancient Church, which the former alledge as a plea for their departure from its pale, may appear surprising indeed—But we easily account for it upon the principle, that it is in the very nature of men to want a living authority to govern them—*Naturam expellas furca, tamen usque recurret*—Anarchists never cry down the ruling power, but to raise their own domination on its ruins.—But upon this subject, hear the opinion of a modern infidel “ The exercise of a power, however arbitrary or despotic, seems less intolerable, under a spiritual sovereignty so extensive and of such long succession, than under the petty tyranny and mimical polities of some new pretenders.—Whilst these affect the same authority in government, they raise the highest ridicule in those who have real discernment, and who distinguish originals from copies —*Imitatores servum pecus !*”

their reflection, that, in speaking of the *faith once received and held fast without wavering*, a little tradition would not be amiss ; that ministers or bishops, who have pastoral letters to issue, their divine authority to insinuate, or only their consistency with scripture to assert, might perhaps serve their own purpose better than by discarding tradition altogether ; and that, on such occasions, some remnants of venerable antiquity would not be useless for the support of those rights of correction, of which we presume they would be sorry to establish any limitation ?

After all, it is their own business ; we never pretended to dictate to the gentlemen—and as to the seminary, it has, by suppressing the invidious book, so delicately anticipated their views, that it may hope to have no further quarrel about it.

The reader may think that all is now over, and every source of alarm dried up.....We wish it were so.....But a much more serious, at least more noisy one remains.

I behold, and view an array of insulting epithets, crowding one upon another, and increasing in violence as they proceed :

*Wondrous, monstrous, absurd, most absurd of all doctrines, absurdity, slavish absurdity.....Mercy ! What is it, Gentlemen ? Arrogant, sinfully presumptuous, more presumptuous, most presumptuous, more presumptuous still.....ah ! gentlemen, you frighten me.....Insidious inroad ; most derogatory to Christ, indignantly offensive, to be viewed with mingled emotions of pity and abhorrence.....For goodness' sake, stop ; say, what is the matter ?.....Nothing.....only a superabundance of bile in the stomach, which the little book had begun to put in motion, and which now is provoked to a full discharge by a *Religious Ceremony*, which the gentlemen of the Seminary have the unwarrantable presumption of performing—within the enclosure of their own*

*walls!!! Wondrous, monstrous!!!.....But is this all?....Yes, all—True it is, that many of all denominations assemble on that day to view the spectacle ; but none are invited except Catholics ; the admission of others is merely an act of politeness and liberality, for which is only required on their part a respectful deportment.—This ceremony is essentially the most peaceable, the most purely religious that can be imagined, and certainly much less calculated to give offence than many other, more public, inconvenient and noisy practices, habitually performed by other religious societies, for which they incur no invectives nor contradiction from the Presbytery—A *Procession* conducted, within the precincts of the Seminary, with the utmost decorum, *designed* to glorify and honour the God whom all acknowledge and adore, is the harmless and unoffending object, which we see transformed, with so much acrimony, into a *public insult, an open or insidious inroad, a provocation so injurious*, that nothing but a *superior liberality* and heroical forbearance could have borne with it, and which can be *viewed but with mingled emotions of pity and abhorrence*....Upon this, the accusation assumes a more alarming aspect : The Seminary has again manifestly violated its engagements, forfeited its faith, its honour with the public and protestant families which entrust them with their children, by enticing these unsuspecting hearts to partake in idolatrous ceremonies, to give marks of their respect to *the creature of their masters' hands, to bow in worship, &c.*—Accusations of this kind are too serious to be hazarded without proofs....Where are they?—They certainly must be easy to procure—Hundreds of Protestant students, who have successively lived in the College, many of whom, as they grew up, manifested a great dislike to the rigidity of its discipline, and of course cannot naturally be disposed to give it unmerited praise, must afford some evidence of the crime—It is not on one solitary day in the year, that the Seminary pays public honours to the Eucharist ; They are repeated every day, and on many occasions*

with the greatest solemnity in their power.——The temptation is then very frequent ; when have they yielded to it ?——Where are the complaints of the students or of their families ?——Has ever a single one of them, we will not say, been compelled, but even so much as invited to join in those acts of adoration ? If any one ever did so, it was of his own choice, or, as happened in some instances, with the permission and at the desire of his family.

When the Seminary determined on extending its attention or instructions to youths of other religions, no one surely must have thought that it meant to debar itself of the free enjoyment of its own—This peaceable exercise of civil and religious rights, common to all citizens under a free and equal government, has nothing in its character, calculated to give umbrage or offence to pupils of other professions.—The public are sensible of this, and we cannot persuade ourselves that your alarms, real or fictitious, have made any impression upon the minds of a single individual possessed of the least degree of reflexion.—Take care rather that they do not produce an effect diametrically opposite to your intentions, and lead many to conclude, that there must be little indeed to blame in that Seminary, since men, so warm in their zeal, could discover nothing more serious to denounce.—Yes, if establishments of this nature deserve in this country every kind of encouragement, low passions, empty denunciations, idle quarrels, far from diminishing, will rather heighten in the opinion of sensible men, the services of those, whom the pretenders to *superior liberality* load with such unfounded criminations.

Services ! encouragements !.....Good heavens ! What services can be rendered by men, employed in blazoning forth the most absurd of all doctrines ?.....By men, who instead of enlightening, enlarging and improving the mental faculties of youth in these states, are the most forward and zealous to inculcate tenets of the most slavish absurdity ?

This is no longer a personal accusation or a simple mistake ; it is a formal attack against the tendencies or literary influence of our religion.—If the Seminary is sincerely attached to its principles, it is on that sole account declared incapable of rendering those services which the State expects from its exertions for the diffusion of useful knowledge; Its zeal for its religious practices proclaims aloud its condemnation.—Such men can only check youthful minds in their progress, far from affording any assistance in the development of their expansive capacities—Less sincerity, less fidelity to their principles would of course reflect brighter honours on their character and entitle them to an ampler share of public confidence—To become useful preceptors, they must refuse to their own piety that free and uncontrouled exercise, which the constitutions of these states have secured to them—To say the contrary in the face of the Rev. Ministers, would be running the risk of being instantly crushed under the weight of their conclusive epithets—They have pronounced it ; and, after their dogmatical assertions, who could presume to deny, that the Catholic religion is in reality a declared enemy to the illustration and enlargement of the human mind ?

We shall however run that tremendous hazard, by boldly enlisting in her defence against an accusation so evidently calumnious—and in so doing, we flatter ourselves with the hopes of obtaining the countenance of such among Protestant friends, as took the pains of diving into the system of education adopted in Catholic schools, and derived in their children the advantages resulting from it. And as to the Catholics, wounded in their most sacred feelings, by the supposition that the doctrine and practice of their religion is calculated only to shackle the mind, to degrade the heart, and obstruct the unfolding of mental powers, it is but just they should here receive a splendid reparation ; It is proper they should once be taught to value the excellence of those principles and institutions which they inherited from their ancestors, of that

faith, truly once received, which they glory to preserve in its immaculate purity.

The Catholic Religion is hostile to the progress of human knowledge!!!—No discussion is necessary, when facts speak so loudly against this, inconceivable position. We will not reascend to the primitive ages of the Church, to call forth that glorious array of the most brilliant geniuses that illustrated the annals of christianity, the Ignatiuses, the Justins, the Cyprians, the Cyrilluses, the Gregorys, the Bazils, the Chrysostoms, the Ambroses, the Augustines, the Jeroms, &c. &c. Catholic doctrines, and especially the belief in the real presence, which they so powerfully inculcated, had surely neither confined the sphere of their exalted minds, nor dried up the sensibilities of their hearts—But we prefer to call at once the attention of the gentlemen on these modern times, which seem to have a better claim to their respect, or at least, the authority of which, being within our reach, cannot so easily be eluded—let them survey with candor, search the whole range of European nations, conjure up the ghosts of all their great and illustrious characters.—When education in Europe was wholly catholic, and even clerical, did it produce none but idiots or degenerate minds? Were not their fathers, the boasted heroes of the Reformation, indebted to it for their illustration?—Nearly a century before they sprang up, the art of Printing was discovered; the treasures of science were fast recovering—the mine was open, which a multitude of grave minds, of elevated and truly pious souls indefatigably laboured to explore.—A blast of novel opinions unfortunately tore the workmen asunder; but upon that *immense majority* which remained unshaken in its antique faith, that division only acted as a spur to greater exertions for the benefit of science—Public education then, more than ever, became ecclesiastical and portioned out among those religious and enlightened bodies, which vied with each other in zeal and emulation, covered the soil of Europe with a host of great men.—How could we trace the list of so many eminent and *illustrious characters*.

ters, who did so much honour to the name of man ? ()—*
 In the various departments of science, in philosophy, metaphysics, public law and ethics, in physics, astronomy, mathematics, in natural history, chemistry and the several ramifications of the healing art ; in the extensive dominions of literature and erudition ; in eloquence, poetry, criticism, in the fine arts and in the field itself, the most celebrated names are *almost all* names peculiarly dear to religion and to the Catholic Church, names of men trained up by her institutions, principles and practice, and who gave her, to the last, unequivocal proofs of their invariable attachment.—True it is, that as you approach nearer to the present epoch, you will find many, who suffered themselves to be seduced by the sophisms of modern infidelity, or even became themselves its most zealous abettors ; but then, how many of those ungrateful children, who, even whilst they were thus tearing the bosom of their nurse, could not refuse to her the tribute of their acknowledgments!—Dalembert, brought up by the Oratorians, who had inspired him with early sentiments of piety, had commenced his literary career by a commentary on the epistle to the Romans.—This Dalembert and Diderot with him, the two heads of the encyclopedists, paid on several occasions, unequivocal homage to Catholic education—Voltaire, a pupil of the Jesuits and of the university, boasted of his ma-

(*) Words of Lord Hutchinson to the British Parliament in 1805.
 “ Catholicity, said he, which has been this night the subject of so much abuse, has been the belief of the most extensive and enlightened nations, and of the most illustrious characters that ever did honour to the name of man.”

Speech in the House of Lords, May 10th, 1805.

In speaking thus of Catholic nations and of their eminent men, Lord H. has done nothing more than recall an uncontrovertible fact ; and it is another fact not less certain, which however is generally too much overlooked, that for those nations and those men, there was no other education than that catholic and clerical education, *the subject of so much abuse* in the Pastoral Letter.

ny obligations to his masters, and even amidst his blindest excesses, did ample justice to their eminent abilities—Lalande, that intrepid professor of Atheism, never was more eloquent, than when expatiating on the services he had received from those pious institutors in the developement of his talents, and publicly avenged them against their calumniators. Remember now the number of those famous infidels, who on a death-bed, or even in the midst of their impious course, openly disclaimed that portion of their knowledge of which they could not do honour to their masters. Boulainvilliers, Dumesais, Lametrie, Maupertuis, Dargens, Toussaint, Boulangier, Thomas, Mably, &c. &c. make solemn recantations of their errors—Gerard, Del'angle, Marmontel and Laharpe imitate their generous example, and afford in their new publications the strongest demonstration of this truth; that, talents and genius can suffer no diminution from the most humble and sincere practice of Catholic belief.

It is then a fact, inaccessible to contradiction, that Catholic and Ecclesiastical education never had a tendency to contract or to degrade the human mind; a fact of so constant and universal experience, that it can admit of no detailed exposition, since it would embrace the whole history of letters and sciences, through the various ages of christianity, through all the conditions of society, from the throne, the court and Magistracy even down to the lowest orders of people, towards which no church ever was more lavish than the Catholic of the stores of useful knowledge.

A fact so conspicuous, so splendid as this, stands above discussion or sophistry—Nothing remains for a candid observer but to investigate its causes, and trace them to the elements of that excellent discipline, which extorted from the immortal Chancellor of England this solemn testimony, so highly honourable to the Catholic schools of Europe [*]—

[*] Bacon de augm. scient. l. 1. and l. 6. c. 4.

“ When I consider the talents of those masters, and their ability, both to promote the improvement and form the manners of their pupils, I am tempted to cry out, as Agesilaus to Pharnabazus ; *Etiam noster esses cum talis sis !* Since you are such, I wish you did belong to us ! — When the education of youth is in question, the shortest would be to say ; go and view those schools, &c.”

And indeed what is there in the Catholic religion to contract and debase the mind ? The most elevated and affecting ideas that man can entertain of the Deity and of his relations to Him, the purest practices that can possibly cement and strengthen the alliance of the earth with heaven, of reconciled man with an appeased God, are certainly not made to degrade the soul and wither the sacred germs of talents and virtues.

Is then that baneful tendency to be discovered in those external pomps of religion, whose usefulness was also loudly extolled by the same illustrious chancellor, whilst the high minded authors of the Pastoral speak of them with such supercilious contempt ? — But is it possible to imagine that Ceremonies pregnant with instructions and recollections so impressive on the mind, so soothing to the heart, that they, more than once, made their power be felt even by the most callous and inveterate [*] — that ceremonies, which are but an offering made to Supreme Majesty of those earthly goods

[*] “ The absurd rigorists in religion are ignorant of the happy effect of ceremonies upon the people ; they have never seen our adoration of the cross on Holy Friday, the enthusiasm of the multitude on *Corpus Christi day*, an enthusiasm in which I myself cannot refrain from partaking — I never saw those long files of priests in their sacerdotal habits, of young acolytes arrayed in their white flowing robes, girded with wide sashes, and strewing flowers before the Blessed Sacrament ; those crowds of people which precede and follow them in a religious silence, so many men prostrated with their faces on the ground — I never heard those solemn and pathetic strains, intoned by the Priests and affectuously continued by a thousand voices of men,

which never could be bestowed for a nobler use, should now be perverted into a capital crime, and become the subject of the bitterest reproofs?

Recollect, gentlemen, that you never could, nor ever will be, able to afford the least proof to substantiate the charge alledged against the Seminary, of obliging or enticing its protestant pupils to partake in Catholic ceremonies—You now attack these in themselves, and we step forth in their defence; you indecently mock and misrepresent, we venerate and cherish such rites and ceremonies; as really belong to our Religion.—They are as monuments, which attest its antiquity

women, young virgins and children, without feeling my heart moved and convulsed, without a tear starting from my eye.—I have known a protestant painter, who had made a long residence at Rome, and who acknowledged, that as often as he had seen the sovereign Pontiff officiating in St. Peter's, among the cardinals and Roman prelacy, so often had he instinctively become a Catholic.....Take away sensible symbols, and all the rest will soon dwindle into an abstract *galimatias*, which will assume as many forms and whimsical aspects as there are heads among men.”—Diderot Essay on Painting.

“ The processions and pompous formalities of religion, says *V. Knox*, in his essays, however exploded in *the warmth of reformation*, as papistical reliks, are certainly useful in the community, when they are not suffered to exceed the bounds of moderation. They were esteemed and observed in ancient Athens and ancient Rome, by those who *loved and enjoyed liberty in its fullest extent*. They were found to inspire a generous enthusiasm in the minds of the people, and to furnish them with an amusement not only innocent and improving, but attended with a very high and satisfactory pleasure—*None can detest Popery more than myself*; but yet it appears to me, that many of the splendid and august scenes which that persuasion admits are highly useful.....The minds of the people would be delighted and very powerfully affected with the grandeur and solemnity of a Romish procession, &c. (Essay 151.) What have the ministers to object to the authority of two men so professedly hostile to the catholic religion as a *Diderot* and a *Knox*?—can aught but the force of truth have extorted from such men acknowledgments so favourable to Catholic institutions?

and authenticity. They have descended from our fathers, and prove from age to age that our faith is not of modern birth.—Let you read the oldest liturgies still extant, and you will find many of them there—Let you read the old testament and the gospel, and you will find many of them there.—Then you will confess that some are of divine or apostolical origin, and others almost as ancient as Christianity—It was well done in the Reformers to abolish them.—What has a modern religion to do with antique ceremonies? It has no ancient tradition, it wants no monuments—As the Catholics must necessarily have them, so they would be to their adversaries either insignificant for the present or reproachful for the past, and would eventually prove troublesome shackles against future improvements.

The Catholic religion could not then reject the use of ceremonies, or rather she cannot do without them; the treasures which she possesses and preserves with so religious a veneration, render them a necessary concomitant of her worship—Religions devoid of life and sacrifice have alone a right to exclude them—The Catholic Church never knew the rigorous and exaggerated meaning of a precept, which the Synagogue herself understood as she does—Like her, she has not disdained the tribute of arts; she rather inspired and upheld them in their noblest efforts—At her voice and by her gentle breath, the canvass has been covered with almost heavenly scenes, the soil with magnificent basilics—What censure can attach to that innocent use of worldly pomps? The Lord, in the old law, had consecrated and commanded it, and has no where reprobated it in the new. He had himself minutely described the various decorations of his temple, the ornaments of his ministers, the multifarious rites of his worship: He had replenished with his spirit the men whom he had appointed to preside over the execution of the works, and devoted a whole tribe to the ministerial functions.....How could we imagine that he condemns in the new priesthood, that zeal for the majesty of his service, which He had so so-

licitously encouraged in the old ; especially when we hear Jesus Christ upbraid, with so much severity, the scandal taken by the Pharisees at the costly perfumes which a pious woman had poured upon his head, and so loudly commend the devotion which had prompted her to perform that *good work upon him* ? Nor was that humble master better disposed to listen to the advice given him by the same zealots, to rebuke his loving disciples and check the effusions of their holy transports at his triumphal entry into Jerusalem ; no, answered he, for *I tell you if these should hold their peace, the stones would cry out.*

The Lord was in his ancient temple—The tabernacle in the wilderness, and the sanctuary in Jerusalem, contained most valuable pledges of his divine presence, the Manna, the Ark, the Propitiatory—Has he done nothing for the temples of his new people ? Has he left to them nothing but naked and *deserted houses* ? To the abrogated figures, to the precursive symbols of the Jews, have no realities succeeded, to set up *the glory of the new house over that of the former* ?—To these questions we allow the Presbytery to give their own answers, which to us appear neither more consoling, more rational, nor more consistent with scripture than our's—But it must at least be acknowledged, that those, who prefer their bare modes of worship, their dry and morose system of religion, to the natural, graceful and pious rites of Catholics, cannot be justified in reproaching these, that their doctrines have a tendency to fetter the imagination and to blunt the finer feelings of the heart—It must be confessed, that those who prefer their icy meetings, their lifeless apparatus, a hall, some pews and a pulpit, to that admirable reunion of thoughts and sentiments, with which Catholics must be impressed at the sight of an altar, of emblems and of ceremonies, [*]

[*] *A propos of ceremonies and of the worldly pomp and grandeur* blended by Catholics with the service of the Almighty, the Revd. gentlemen, [†] *from the highest elevation which they occupy, and that*

[†] Pastoral Letter. p. 22.

which continually retrace to their minds awful and unspeakable realities, are far better entitled than they, to the charge of depressing the flights of genius, and of damping the sweetest emotions of the soul.—It must also be acknowledged, that, if the friends of the fine arts cannot share in that bitter zeal against every thing that reminds them of their most brilliant epochs, of their noblest efforts and handsomest productions, the friends of morals have still greater cause to regret, that Talents should be excluded from that innocent and religious career, which offered to them their most excellent employment.—A mild and beneficent Religion animating the arts, and recalling them to their primeval dignity, could alone counteract their noxious tendencies and obviates their profligate abuse; she alone could reconcile their interest with those of virtue and morality.—Do you harshly rebuke their homage, banish them from the sanctuary, lay them under *anathema*? there will remain for them no other cause to espouse, no other

blessed light diffused around it, descend with awful horror, to bring, full to our view, those long exploded phantoms of the persecutions, martyrdoms and tortures, by which those vain Delilah's of the world have spread desolation through all the borders of the church of Christ— How these scenes of havoc are connected with the above peaceful objects, we do not think it worth our while to examine.—To treat such a subject in earnest, to come to explanations and recriminations, to trace back all the bloody deeds, which stain the pages of their own history, from the days of their first apostle *John Knox*, in 1559, to much later years, would be a task too painful for persons who have no taste for such awful horrors.—A task, besides, perfectly useless: for ultimately, after having compounded together the excesses of the Catholics with the enormities of those sectarians, whom *Dr. Johnson* used to call the *Ruffians of the Reformation*, who are charged by *Gauthrie* with an intolerance equal to that of the Papists, and are no better qualified by *Hume* and other brethren, what could be inferred from all this, either against the Church or against the Presbytery?—These were the excesses of men, not the faults of the system.—It is now as ridiculous as it is odious, to raise up again that worn out machinery, which can only serve to heat the imagination, to set the passions in a blaze, and sink the true state of the question in floods of angry personalities.

service to enlist in, than that of filthy and degrading passions.—Michael Angelo, Raphael, Le Poussin, Pergo-

What shall we say of the *man, who lords it over God's heritage, who usurps the offices of the son of God, &c.?* Nothing indeed, but that such antiquated Rhapsodies can now-a-days impose only upon those credulous idiots, who are still persuaded that Papists are a distinct species of men, or rather animals, with horns and cloven feet—No, gentlemen, never did Catholics acknowledge such exorbitant pretensions as these. Taught by the Church to pray for the Pope, they are sufficiently told by this, that He is, like them, only a frail and mortal man—If they render him homage and obedience, it is a tribute which they know is to revert to Jesus Christ, as the honours paid to an Ambassador are intended to reflect on the sovereign whom He represents—For, Catholics believe that the Pope, as the successor of St. Peter, is the Vicar and Lieutenant of Jesus Christ in the government of his flock, the first depositary of his sacred word, of which, together with his colleagues in Episcopacy, he is to secure the inviolate tradition; in fine, the heir and chief dispenser of that supreme power, with which Christ has invested the first of his predecessors, in these words: *I will give to thee the keys of the kingdom of Heaven: Whatsoever thou shalt bind upon earth, it shall be bound also in Heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven.* (Matth. 16. 19.)—These are the great claims of the Pope to the veneration of christians; claims of which neither the rage of persecutors, the calumnies of detractors, nor the fury of hell itself can ever divest him—Stripped of all other accessory titles, which Providence may possibly have united to his see but for a limited period of time, and for the promotion of designs known to Him alone, the Pope would yet lose none of his essential prerogatives—Peter in chains and on the cross, was not less the object of the respectful submission and ardent prayers of the church, than any of his successors under the glaring splendour of a temporal diadem—That wonderful line of his successors, in which we count, next to him, thirty martyrs in close array, has traversed ages of oppression and scandal, as black as hell could make them, never interrupted, never stopped in its glorious progress, never more assured of the veneration of the faithful, than when pointing out to them the way to Martyrdom—Thus, notwithstanding the boastful predictions of the last and present age of the, notwithstanding the continual misrepresentations of infatuated men, the Holy See will continue to be visible to the end of time, whilst the impotent fury of its enemies will cover with the foam of their insignificant slanders the Rock on which the divine hand has secured its preeminence.

lese, Lesueur ! Ye immortal geniuses, whose productions defy the corroding tooth of ages ! your most religious attempts were the most culpable ; by lending your wonderful talents to the majesty of religion, you only consecrated idolatry, and blasphemed against the simplicity of Christ ! Let the friends of arts, the friends of morals, the friends of religion here pronounce, on which side are the barbarians, on which side is the *superior liberality*. [*]

[*] We cannot pursue that *superior liberality* through all its metamorphoses ; so singular and various are the shapes, under which it is exhibited in the pages of the *Pastoral*.—*Here*, it is a manifest forgetfulness of the first notions of that liberty, to which all religious societies have a common and equal right, and whose most simple exercise is represented as a capital and *highly injurious* offence.—*There*, it is a tone of superiority and protection, with I know not what professions of tolerance, which Catholics have nothing to do with, being on their own ground not less than the Presbytery.—*Elsewhere*, you find vague insinuations, more fully explained in another late publication, tending to throw injurious suspicions on the attachment of Catholics to republican institutions.....As if any one could be ignorant that all the European republics took their birth, were reared and fostered in the bosom of the Catholic Church, some of them from her earliest ages, and received their death, only from the fanatical efforts of her enemies, to establish in anarchy the foundation of their universal domination ;——as if it were not equally known that the *Magna charta*, that bulwark of British liberties, was the work of Catholics——As if, in fine, Catholics had ever been behind any of the other christian sects in the promotion and support of American Independence.—The great Washington thought otherwise, when, answering an address of our venerable Archbishop, Doctor Carroll, he made use of the following expressions “ I presume that your fellow citizens will not forget the patriotic part, which you took in the accomplishment of their revolution, and the establishment of their government, nor the important assistance which they received from a nation, in which the Roman Catholic faith is professed.” The fact is that the Catholic Church, for that great reason, that it was intended by its divine author to be *Catholic*, that is universal, is, by its very constitution, adapted to every form of civil government.....Monarchs have no better subjects, Republics no better citizens, than those, whose political creed consists in professing that *he who resisteth the established power, resisteth the ordinance of God.* (Rom. 13. 2.)

It may be presumed that, by this time, the authors of the *Pastoral Letter* begin to be touched with remorse and shame for writing it, and feel perplexed to reconcile the charitable professions, with which it is interspersed, and the abuse, with which it is replete. Is not in fact the contrast perfectly risible?—They say that Catholics themselves must do justice to their moderation.—Yes, no doubt; men who can, when they chuse, express their sentiments in so vigorous a style, may indeed hope to obtain credit for their moderation, by refraining for so long a time from the effusions of their indignation against abuses, which they conceive to be so impious and audacious!!

They assert that in their most energetic passages, nothing more is to be found than *honest animadversions, just reprehensions*....nothing like even the shadow of *personal uncharitableness*.....that *he* must be a great novice in *christian practice*, *who* will not every where discover in them the lesson and the model of that benignity and brotherly love to which they exhort their docile flock—Wonderful meekness indeed! Novel inventions of charity! Happy manner of persuading it to the faithful!—They may, after the example of their spiritual guides, muster up the most virulent imputations, the most degrading appellations, heap them like burning coals upon the heads of their brethren, and declare, with all imaginable coolness, even in tender and most sanctified tones, that their hearts, in that overflow of abuse, have been perfectly clear of every uncharitable feeling—Yes; the flock must learn to use the same language and proceedings, without the least intention of injuring their neighbours, without incurring the least suspicion of *personal uncharitableness*, or impairing in the smallest degree their reputation of *superior liberality*—Truly this is what may be called a robust and fire-proof charity.—This is properly drawing honey out of the Lion's mouth and sweetening with salt the bitterest waters.

We believe however that the great mass of common christians are incapable of such refined abstractions ; most readers less advanced in christian practice, will, as the authors seem to fear, entirely mistake their sentiments, nor will they ever know how to discriminate such a zeal for truth and charity from the most odious spirit of contention and intolerance.

Will they pass a more favourable judgment on the general abuses of Catholic doctrine ? The whole letter is full of them, and revives the most passionate and acrimonious charges ever brought against it.—If, with the readers, passion stands for reason, they cannot help indeed feeling all their prejudices renewed—But, if they take the trouble of weighing the arguments, the writers may probably succeed no better against the Catholic Church, than against the Seminary ; their efforts will only tend to promote the interest of its cause.

And indeed how could it be expected that *men*, who profess that neither their interpretations nor their judgments are infallible, should ever assume a tone so peremptory against any other church whatsoever ? How could they venture to assume it, especially against a christian society far more ancient and extended [*] than their own, and carry their severity to that extreme as to cut off all its members, at one stroke, from the very regions of common sense !—What signifies

[*] In such countries as this, containing a great variety of christian societies, it is too easy to forget the immense superiority in number, which the Catholic Church never ceased to possess, not only over each of them singly, however numerous it may appear in some particular country, but over the entire assemblage of them in the whole christian universe.—That mother Church, who begat all nations to the true faith, and who, from the beginning, saw a number of private societies sprung from her bosom, successively rise, decline and disappear, can bear no comparison with any of them, at any given period of its fleeting existence—Muster up together, even at this moment, the numberless sects which confound their contradictory tenets under one general denomination, to measure their strength with that

that crowd of agglomerated epithets, which we have taken the pains of transcribing from the Pastoral Letter ? Is it not beyond degree ridiculous to apply them to doctrines professed by the whole christian world unanimously, from the days of the apostles for a space of fifteen centuries, still professed by many of the most enlightened nations, and at all times cherished by innumerable men equally conspicuous for their profound learning and exemplary piety ?

The charge of absurdity here falls on the same characters, who, a little while ago, were qualified with the appellation of barbarians and of degraded minds ; namely, so many illustrious personages of all classes whom the Catholic church has reared in her bosom. Not only the ancient Fathers, and that venerable host of Saints, to whom she has awarded her public honors, and those celebrated geniuses, nearly our co-temporaries, a Fénelon, a Bossuet, a Massillon, a Bourdaloue &c. were either *absurd* and slavish fools, or what is much worse, downright hypocritical *knaves* ; but we must likewise extend the compliment to that innumerable tribe of learned laymen, who, out of a gratuitous and disinterested zeal, so often volunteered in the defence of the real presence and transubstantiation, even in such of their publications as seemed to be most fo-

of their mother ; you will find that she exceeds them three times in numbers.....Their fictitious reunion then avails them nothing in that respect—But, *a fortiori*, each of them, in the narrow limits of its duration and extent, should then never depart from the strictest bounds of modesty, before that ancient and common mother of christians, from whom it can be separated but for a time—No, nothing can be durable but the divine promises. In the history of past ages we read that of futurity—Of all the names of ancient sects, three or four only, and those entirely altered, still subsist in the East—Of more than a hundred, to which the Reformation gave birth, scarcely a dozen outlived a century ; and the new denominations, which succeeded to one another to fill up the vacancies, have, with equal rapidity, continued to undergo the same transmutations.—*Every plant, which my heavenly Father has not planted, shall be rooted up. Let them alone &c. &c. Matth. 13, 15.*

reign from that subject—you must also join to them, at least as to the real presence, one half of the great men of the Reformation, particularly before Socinianism had made its greatest progress, who all were unanimous with the Catholics, both in maintaining that the mysteries of the Eucharist, like all others, were only impervious, but not contradictory to Reason, and in confuting philosophically their alledged oppositions.* What Descartes, Varignon, Pelisson, Delignac, Vandermonde, Daguesseau ever said most conclusive, the great *Leibnitz* asserted with equal energy. “To deny the literal sense of the Testament of our Lord in the institution of the Eucharist, is to deliver up the Scripture to the Socinians.....Nothing but an evident *absurdity* could justify a departure from it; but it is impossible ever to prove that *absurdity*; and to this assertion, he subjoins a mathematical dissertation, in which he hesitates not to acknowledge the possibility of *Transsubstantiation*. (v. *Theodicea—Disc. on the union of faith and reason—Epist. ad Fabric—Recueil liter. de Hérissant.*) Leibnitz did not certainly go too far—for who would dare to affix limits to divine power in regard to the Eucharist?—who will mark the distinction between the figurative and the literal sense of the Scripture with respect to Mysteries, if all that has been said by J. C. and his apostles, concerning that solemn institution of the Eucharist, must be compared to three or four detached expressions evidently figurative, of which the Rev. Ministers have made a ludicrous display?—In fine you must, with still greater reason, swell the catalogue of absurd or hypocritical characters, with the great number of those who have voluntarily returned to that primitive belief in *Transubstantiation*, and at their head, those celebrated names of Dumoulin, Duperron, Dryden, Lesdiguières, Turenne, Winslow, Stenon, Dacier, Ramsay, Lemery, Hombert, Bouillaud, Oxenstiern, Wolf,

* The minds were at first so averse from simple figures, that Calvinists themselves professed that there were in the Eucharist Mysteries which *exceeded the depth of human reason and every law of nature* (profess. of the ministers of France.)

Winkelmann, &c. &c. That *Stenon*, among the rest, one of the creators of modern anatomy, had already made his important discoveries and consigned his name to immortality, when he became a Catholic, and surrendered all his earthly pretensions to return to his country and preach to his brethren the faith which he had embraced—for a man so enlightened, what an absurd Fanaticism!!!—Whatever may be the foundation of those doctrines, it is certainly impolitic in their adversaries to impugn them only by outrage and scurrility. It is pitiful to hear, after so many ages, that sentence pronounced against the great majority of christians, dead or alive, which convicts them all of *folly* and of the *most slavish absurdity*—“When you see a man, says the celebrated author of *Anacharsis' travels*, instead of discussing the titles of our faith, turn our mysteries into ridicule, say, that he does not understand the state of the question...If we are mistaken in our belief, it is not because we believe incomprehensible doctrines, but because we believe them to have been revealed, when actually they were not so,” (*œuv. divers. de l' abbé Barthélémy.*)

The authors of the pastoral letter did not consider how delicate and insecure their situation is, when they thus exposed themselves to the retortions of modern infidels. I will do the Presbytery the justice to believe, that they would not willingly betray the cause of the Christian Religion—yet very little reflexion might suffice to shew that Unbelievers alone have cause to exult and profit by the insulting and scornful language used by them against Catholics. They attack by mockeries and misrepresentations some of our mysteries; Infidels, in their turn, will wield the weapon of irony and slander against all other mysteries. The Trinity, Incarnation, Redemption, Divinity of Christ, Original Sin, &c. nothing will be held true or sacred by them more than the Eucharist is by the Presbytery. They reproach the Catholics, and the Catholics only (tho' they well know the partiality and time serving policy of such proceeding: for they might have ex-

tended the reproach to the Lutherans, the Greek Church, the Armenians, Nestorians, Cophets, &c. &c. that is, to the *nine tenths of christians*) They reproach the Catholics with intolerable presumption, in arrogating to themselves the *exclusive right of obliging* the son of God to descend from his heavenly throne and revisit the sons of men on earth. They grow indignant at the claim (which they suppose to be made by the Catholic priesthood) to a power, which no one ever had, I will not say with the pastoral letter, the guilty presumption, but the absurd extravagance of assuming, without at the same time alledging the divine institution, and the almighty will of the most High. The expressions of the letter are burning, and it is easy to see that the language falls short of the vehement feelings of the writers.

They exclaim against mysteries, tho' they cannot but profess with Catholics, that revealed truths and divine Institutions are to be measured, not by our limited conceptions, but by positive rules, as certain and infallible as those, which, in other branches of human knowledge, so often lead us to the most unexpected result.—They abandon that strong, that impregnable position, where Reason comes to unite with Faith for their common defence; they lay themselves open to the batteries of Infidels, irresistible to them—For, what will they answer to these, when borrowing the principles and language of the letter, they will apply them to the objects, which the Presbytery hold in the highest veneration, when they will press against them the same questions and sarcasms? “You laugh at the pretensions of the Catholics; But yourselves.....what sacrilegeous presumption! to give a son to the Eternal God! to make him descend from heaven amongst atoms! to clothe him in your filthy humanity, and to pretend he should be recognized by all, under that unbecoming disguise, against the evidence of reason and the testimony of their senses!—To vilify, to torment, to crucify him!—To send him first to hell, hence back to Heaven, without permitting him to quit it again! to place a God the Son at the

right hand of a God the Father!!!—What strange language in the mouth of mortals ! what inconceivable, what absurd mysteries!—You shudder, Gentlemen....But you must answer— You will quote Scriptural texts..Infidels will laugh at the texts and the Scriptures ; they will above all laugh at the Interpreters and their fallible decisions.— You will recur to the unfathomable depths of the divine nature, which render credible every thing of the effusions of divine mercy and love, or in the wonderful effects of his infinite power.But when other christians urge the same arguments against you, you answer them only by scorn and outrages—You will speak of the narrow limits of human reason, you will say *They are mysteries*....But just as you reject those which displease you in other christian societies, others also may discard many more of your's. Socinians have expunged them all from Christianity——Deists have laid aside the name itself of christianity——and Atheists come in the rear, insulting even these and their mysteries of reason, their immaterial God, creator of matter, with all his irreconcileable attributes, his spiritual and immortal creatures, free and yet bound under the empire of physical necessity and universal Fatalism, the only mysteries which these last are willing to acknowledge.

You shudder again at the sight of all these excesses ; you sincerely detest them, I have not the least doubt of it.....but you should demonstrate, in good Logic, that this deplorable string of consequences is badly deduced from your principles ; you should mark the precise point at which they ought to stop——you might think them exaggerated, if they were drawn only by us ; but no ; they are drawn by all the Philosophers of the modern school, who represent them as the natural effect of a dereliction of catholic principles. Hear in the name of them all, the famous compilers of the French Encyclopedia.

“The first step, say they, which the curious and indocile Catholic takes, when he begins to be dissatisfied with his Religion, is to adopt the Protestant rule of investigation, to constitute himself the judge of Religion and to become Protestant—Led on by this rule in the ardour of investigation, he soon begins to discover that the principles of protestantism are incoherent and its doctrine unintelligible—Still therefore conducted by the same rule, he goes forward and becomes a Socinian—Socinianism, he finds out, has all the perplexities and inconsistencies of Protestantism, and he therefore declares himself a Deist—Well; still discontented, because still pursued with difficulties, he insensibly becomes a pyrrhonian; Pyrrhonism is a state too painful to endure, and he concludes the series of his errors by sinking into the dreadful abyss of Atheism.”

The first part of these inductions from your favourite principles, from those principles still proclaimed with so much confidence in your pastoral letter, and opposed with such supercilious haughtiness to the Catholic rule, the first induction, I say, which must invincibly lead into Socinianism, is too evident to be controverted. Socinians glory in it, and boast, without troubling themselves with the consequences, of being *the only consistent class of Protestants*: *It is a fact*—Now, you can lament, apologize for principles, reproach people with *excessive liberality*; *it is a fact*. The Socinians form now, in point of erudition and learning, the most respectable portion of the protestant denominations.

And certainly, if Consistency signify the correspondency of tenets with the dictates of principles, it is true that they are the only consistent class of Protestants—They only, philosophically, logically and honestly deduce the consequences which the principles too evidently contain. The principles are, as every line of your Pastoral attests, that *the Scriptures are the sole rule of Faith, and Reason is their sole Interpreter*. Through them, Socinians argue on the various tenets, mys-

ties and institutions of Revelation, precisely as you do in regard of some of the catholic doctrines: you reject them, because, thro' your particular judgment, thro' your reason and comprehension, they appear absurd and without sufficient ground in Scripture—Thus reasoning for themselves, interpreting and judging all the other tenets, Socinians reject the Trinity, incarnation of the Son of God, divinity of Jesus Christ, original sin, the effects of Sacraments, the operations of divine grace &c. &c.—and easily they reconcile their profaneness to the nicer delicacy of their brethren, saying, that they but reason as the principles direct; and that, if indeed there be any thing impious in their tenets, the impiety is not in the reasonings, but in the maxims which contain them—the reasonings are logical and sincere; the principles alone can be unchristian.

Thus the Socinians willingly admit the first inferences from the principles; but, at the peril of being inconsistent, there they stop, and struggle for self-defence in the last lines of sinking christianity—The Deists press them at a time on all sides, more opposed than ever to the admission of a christianity stripped of its mysteries and *pretending to be rational*—If once we lay aside Faith and the divine authority of a lawful interpreter of Scriptures, in what light will a sincere investigator view the books given to him as divine?—He peruses them, and stumbles at every step upon obscurities, intricacies, inexplicable riddles and apparent nonsense. The history of the first ages, that of the people of God, the economy of the ancient dispensation, the prophecies which prepare for the new one, every thing that Christ says of himself, his life, his death, his institutions, the doctrines of the apostles, all is for his reason an inextricable labyrinth, an abyss in which it is completely lost—Either give him an interpreter, or suffer him to throw the book away; you drive him to despair by requiring of him impossibilities.

Acknowledge it then at last, Gentlemen; along with **Revelation**, Reason wants an infallible interpreter.—No other will ever satisfy it.—A thousand various and contradictory explications cannot be at the same time the meaning of the Scripture, and the expression of the adorable will of the Most High—To prefer without any grounds for it, *your* interpretations to all others, would be to offer an insult both to yourselves and to twenty other societies, either more ancient, more numerous, or at least supplied with readers quite as enlightened and as candid as you are. Oh! no—we shall not offer you that insult; you have not the unpardonable self-sufficiency to believe that you are the only ones possessed of a right understanding or of divine inspiration. No individual among you, nor your whole church together can think themselves exempt from human weakness.

Humani nil à me alienum puto—

You complain of the *progress of an excessive liberality*, of a licentiousness of opinion, which directly tends to the extinction of *all discrimination between truth and error*. But that evil, you well know, is for you quite irremediable—When the Catholic church recalls her wandering children to the unity of faith and of divine institutions, she exhibits her credentials and produces her titles; but you declare openly that you have none; so that to any of your strayed or overliberal sheep, you can only hold this language—“Stop, my friend, you go too far—I have, it is true, neither infallibility nor promises to claim:—but could you read otherwise than I do?—Come, here is the Bible; interpret it with me—*This* dogma is essential, you must respect it—*That* other may be left to your own judgment—*This* opinion is safe, I allow it—*That* would be *too liberal*; surely you cannot doubt that mine is the *superior liberality*—Such a language is repugnant to your modesty; and truly it might accomodate no body; for, you will acknowledge that it would be very gratuitous and not very satisfactory. Try therefore, Gentlemen, try to find another—alas! you

have overstepped boundaries too little liberal for you ; you cannot now fix the new ones ; some on this, some on that side of your line, you will always find malcontents.

Here is the Bible, have you said ; had you neither time nor faculty to read, you must mould your faith upon it, under pain of having in Religion none but human institutions—No tradition ! no infallible church ! No more of that auricular* faith, founded upon external testimony, of which the Lord and his apostles have so much spoken, and which was perplexing to none but to the Missionary† who had to prove his mission and produce his credentials.....the Bible ! the Bible alone !—The Lord now gives you all over to yourselves ; you are all filled with his spirit !

Thus at the opening of the Reformation, its Apostles had spoken with one voice—and that voice was loud as the thunder peal shaking the foundation of some of the strongest fabrics of the universe—with one voice they cried incessantly : *No Tradition, no church ; only, only read the Scriptures and judge for yourselves !* We know it ; these addresses had their effect ; Men read, judged, decided for themselves, and, as it was natural and expected, abandoned their ancient fold ; but then too, occurred the thing, which, tho' equally natural, was not equally expected : still reading, and judging, and deciding for themselves, men abandoned likewise the Apostles who first animated them to read and employ their sole reason as their only guide—The Lutherans, multitudes of them became Calvinists.....Calvinists—indépendant.....Indépendants—Anabaptists.....&c. &c. Each sect—the prolific parent of twenty other sects, each differing from its Parent institute ! you know what became, for these innumerable sects of *that faith once received*, which you flatter yourselves with having always held fast and without wavering ! you know it—but three

* Faith cometh by hearing—Rom. 10. 17.

† How can they preach, unless they be sent ? Ib. v. 15.

centuries of a penelopian labour cannot discourage your scripturistical sufficiency: you still insist upon the same language with your unhappy and disappointed apostles, sending every body to his bible to judge for himself and form his own belief.

Well! let us then conceive a man to have read, studied, reflected and compared—to have interrogated his bible, his reason and his imagination, and to have adopted the results and combinations of all this discussion for the code of his belief—Suppose all this more than herculean toil finished—behold the patient man, who has drudged thus arduously through it, sits down possessed of a system of Religion, the genuine offspring of your principles—You will not pretend it should be the same system as your own (this is quite impossible) nor can you even conjecture what it may be—as the rule, which he has followed, allows and bids every individual (be his capacity, his judgment, his passions, his prejudices and feelings, what they may) bids him form his own belief, it will of course, be a creed analogous to the nature and temperament of his character, a peculiar creed, a creed by itself, different from whatever may be taught by Ministers or Bishops—Now, Reason! I appeal to thy tribunal.....is it possible that the man who has formed it, can seriously conceive it to be true?—can he calmly repose in security, that it is divine? Can he say, to make, as he must for salvation, his act of faith : “ The whole Catholic Church before the Reformation has erred; but *I have not*.—The wisdom, learning and piety of every man, of every church minister or bishop, whose belief implies contradiction with mine, are deceived; but *I am not*—The creed which I have composed is not only *probable* (*a probable creed is not a foundation of faith**) *It is certainly true*; *I cannot*

* Our assent can be rationally no higher than the evidence of its being a revelation, and that is the meaning of the expression it is delivered in. If the evidence of its being a revelation, or that this is the true sense, be only on probable proofs, our assent can reach no higher than an assurance or diffidence arising from the more or less apparent

be mistaken, though all around me are deceived.....Gentlemen, is not the very statement of such conduct a proof of its folly? And the proof of its folly, the refutation of the system on which it is founded?

I say more: I have supposed in the above description, that the man knows how to read, and that he has formed his creed, as he imagined, upon the text and authority of his bible; but let me ask him by what authority he is assured that his bible is the full and infallible deposit of divine truths—As he admits no infallible authority to interpret the sacred volumes, so he admits no infallible authority to recommend them—Does he know what books are canonical, which are not? Does he know that the versions which he reads are accurate and conformable to the originals?—Does he know even that such originals were authentic and uncorrupted?—What bible has he used?—That of Luther?—Zuinglius cries out: *Thou corruptest & Luther, the divine word; Thou art an open and bold perverter of the sacred scriptures; although we have esteemed thee beyond measure, yet we now blush at thy profaneness.*—That of Zuinglius?—Luther calls him and his followers *asses, fools, antichrists, impostors.*—That of Oecolampadius and the divines of Basil?—Beza calls it *wicked and quite repugnant to the dictates of the Holy Ghost.*—That of Castalio?—The same will tell you: *it is sacrilegious, wicked and pagan*—That of Beza himself?—but Castalio says in his turn: *indeed to mention all Beza's corruptions of the scriptures would fill a volume!* and Molineus with him: *Beza changes entirely the text*—That of Calvin?—The same learned Molineus (who at last died a Catholic) says of it: *Calvin makes the text of the gospel leap up and down; He uses violence to the letter of the gospel and adds to the text.*—The English versions?—hear a multitude of learned Protestants who con-

probability of the proofs...but for faith it ought to have other arguments of persuasion.

damn them with indignation....hear the divines of Lincoln in their address to James 1st. *Our translation is absurd and senseless, perverting the meaning of the Holy Ghost.....hear Broughton, Burgess, &c.*

Upon what principles will this good man solve such preliminary questions?—Will he refer to contexts, criticism, or imagined inspirations? Is it not depending on impossible, or endless, or fanatical ways and means? Setting aside divine authority; nothing remains but prepossession, prejudice, presumptuous self-sufficiency, perpetual wavering and irremediable confusion.

No; such principles cannot be those which the humble, wise and beneficent Redeemer of mankind has pointed out to his followers as the way leading to salvation—consult your reason; it will tell you that, as truth, unity and order are the ends of Religion, so should the means of attaining and supporting these ends correspond to their necessity.—*Written or unwritten*, the word of God must have a fixed and determinate sense; and how can it have and preserve it without the continual assistance of a living, teaching and infallible authority?—The Alphabet and the letters of the book are not more the word of God than the sounds of the voice.—The truths or divine institutions, which the letters or the voice are used to represent, these are the word of God—as long as you have not in your mind the certain meaning of the book or of the discourse, and are not confirmed in that meaning by an infallible authority, you have only your own notions and fancies, which you are pleased to represent by the characters and the sentences of the bible—a hundred readers supplied with the same faculties, will in the same words read a hundred different and contradictory notions.....is then the divine meaning susceptible of a hundred different interpretations?—if it admits only of one, who is he that is sure to have found that solitary one?—Will you say that the Lord would have us understand his word only in some most essential parts?

What becomes then of the rest? Is that the respect you profess to Scripture? But again what are then those essential points? Trinity or unity of persons, Divinity or mere humanity of Christ, original sin or original innocence, God or Bread in the Eucharist, necessity or indifference of Baptism, of Apostolical mission &c. &c. If all these are indifferent articles, pray, where are then the essential ones? And after all, who will determine the fundamental articles, if there be any? Some confess ten; others but six; some but four; others, more enlightened and liberal, retain only two—and now The Rev. Dr. Porter, declares that there is only *one*. (see his Convention Sermon, Boston May 10th 1810.)

A momentary appeal to good sense shews the futility and impracticability of such a distinction of essential and fundamental articles. Certainly whatever Jesus revealed, is to be believed, as entirely, as whatever he commanded, is to be observed. Where did Scripture, which you affect to revere as your sole guide, assert or even insinuate, that any thing taught by Jesus is not fundamental, and may be disbelieved and despised? It is only solemnly said in plain and explicit terms: *Go and teach all nations.....to observe all things whatsoever I have commanded you.....whosoever does not believe, shall be condemned.*

We must conclude, Gentlemen; we have said enough to make you regret the irrational contempt, with which you have, without any provocation, spoken of Catholic doctrines—if we have succeeded in making you sensible of its impropriety and injustice, we are satisfied; we have returned you good for evil.—But if you persist in rejecting one infallible tradition, we shall not disturb you in the happiness of having a hundred, all contradictory.—If you will not hear the Church, you will not want other masters in her place; and for one immutable faith, you will have as many forms of belief as their fertile imagination will be able to find in the holy Scripture.—You dread the spiritual tyranny of the Apostolical Church; remain, as Bolingbroke says, in your spiritual an-

archy ; divide, subdivide, reproduce, if possible, all at once, the immense catalogue of sects successively extinguished thro' the long course of ages ; the Catholic wrapped up in his tranquil unity has no cause to envy you that sad fecundity. His faith remains one and invariable from the beginning ; he now believes, in perfect unanimity with all his brethren in the whole world, what past generations have never ceased to believe since the days of the Apostles.—Like you, he has his own judgment, and can in this respect step forth at least your equal ; but he rests upon a better foundation, by submitting his own judgment to the oracles of that living tradition, which, proceeding from the same Spirit that dictated the Scripture, never can lead him into any error.—Far from discovering in it nothing but the *commandment of men*, he is convinced that it is the only way of escaping their arbitrary domination.—He believes with all the enlightened geniuses, with all the Saints whom the Church has borne in her bosom ; but he believes with them only because they have believed with the Church.—Truly free and independent, He acknowledges no other master than the Church and its divine Founder—All those audacious spirits, who in succession drew after them so many weak minded followers, are nothing to Him. Those men are nothing to Him, who, intoxicated with error, call *evil, good* ; *and good, evil* ; who represent as monsters whatever they wish to overthrow, and as sacred realities the new dreams of their own imaginations. He has seen the severe judgment passed upon them by the whole world and by their own party ; He has seen the profound contempt into which the productions of those Fathers of a pretended Reformation have fallen, when the effervescence of Religious feuds has abated. He knows that the same justice will at last be exercised upon those, who still withhold *so many* from the sacred fold.—In the wanderings of that immense multitude, the well-informed Catholic sees much to excite compassion, and much for Charity to excuse. He loves to *hope from the mercy* of the most indulgent of Fathers, that *the force of prepossession and prejudices created by the ha-*

bits of education, that the influences of ignorance fed by misrepresentation and fortified by the declamations of the pulpit, that the difficulty of acquiring information, which is the fate of many, who have neither the faculties of obtaining Catholic books nor the means of cultivating Catholic acquaintance, that these, with other similar and subordinate causes, will plead powerfully in excuse of the errors of their deluded brethren.

To Us this hope is soothing in extreme, with respect to Men, amongst whom it is our happiness, as it is our honour, to number several of our warmest friends; friends to whose kindness and liberality we owe the largest tribute of our gratitude and the best tokens of our acknowledgment

As for you, our dear Catholic Brethren, united in faith with the far largest portion of the christian universe, and measuring the same steps, which the wise, the great, the good of every nation, during the long lapse of eighteen centuries, have confidently trodden before you, rejoice in these glorious recollections—but while you rejoice in being thus united among yourselves and with the Saints in the purity of your faith, labour to be united among yourselves and with them in the sanctity of your morals—and since Error is always an evil, since Truth is one of the established mediums of Salvation, let us, secure of its possession ourselves, supplicate the divine Mercy, that its beams may be poured upon all our separated fellow-christians.—Let us fervently pray, that ceasing to cherish the visions of their fancy, and to venerate the illusions of a false liberty, they may discover the real sanctuary of Religion, and become humble worshippers at its altars. Let us pray, that, for ever united ourselves in the *One fold* under the direction of the *One Shepherd*, They too may again be joined to our happy number, and that, forming one Society in this life, we may also form one joyful family in the life to come.



THE SONS
OF
ST. DOMINICK:

A DIALOGUE

BETWEEN A PROTESTANT AND A CATHOLIC,

On the occasion of the late

DEFENCE OF THE PASTORAL LETTER,

OF

THE PRESBYTERY OF BALTIMORE,

AGAINST

The Vindication of St. Mary's Seminary, and
Catholics at large, &c.

Ilum et labentem Teneri et risere natantem,
Et salos rident revomentem pectore fluctu. —Encl. lib. V.

Who shames a scribbler? break one cobweb through,
He spins the slight, self-pleasing thread anew;
Destroy his fib or sophistry; in vain;
The creature's at his dirty work again,
Thron'd on the centre of his thin designs,
Proud of a vast extent of flimsy lines!

Pope's Epistle to Arbuthnot.

BALTIMORE:

PRINTED FOR BERNARD DORNIK, AND FOR SALE AT
HIS CATHOLIC BOOK-STORE, 29, SARATOGA-ST.

1812.
56



INTRODUCTION.

IT had already been observed by the St. Mary's Vindicators that the good old days of STERNE'S CHESHIRE CHEESE have long been gone. *The Presbytery*, says the Defender, (p. 14.) have to regret that "a gout" the very reverse, prevails, where their instruction ought to have more influence. Whilst a taste for external shew, and pomp, and ceremony, appears to gain ground with many—they have to lament the lukewarmness and indifference of ALL to religious truth and simplicity—semi-Protestants! half-way Presbyterians!—to whom religion is merely "bagatelle."

If this indifference did not prevail, continues the Defender, (ibid.) no Protestant youth would be placed in a seminary, which is under the exclusive direction of men, lately removed from the mazy and delusive atmosphere of papal establishment, but yet closely connected with the society at Rome, "pro propaganda fide"—men who manifest such extraordinary zeal, devotional warmth, increased and increasing, (hear! hear!) such energy, industry, fidelity, and rigid perseverance in the maintenance of their traditional tenets!—men, indeed, who in inflexible adherence to their creed, and in a bold and explicit vindication of what they profess, have few competitors!—with whom, neither consideration of individual interest, local prejudice, social sentiment, nor any other time-serving policy, appears to have any weight, (p. 33.)—(how dangerous and abominable such men!)—who, in fine, though they now avow themselves to be republican citizens of the United States, it is presumed, would have no objection to see our chief magistrate kissing the great toe of that ECCLESIAL Despot, who, when he loses ground,

in Europe, like his vassal, the regent of Portugal, begins to turn his eye, with increased zeal to America. (p. 8, 46.)

Let those, concludes the zealous Defender, who, in opposition to the public and solemn warning and instruction of the Presbytery, imagine that there is no inconsistency with their professions of regard for civil and religious liberty in their sons bearing a Diploma from the ORDER OF ST. DOMINICK, the founder of the infernal Inquisition, reflect upon these TRUTHS. (p. 60.)

Let them know besides, that with such masters, FLEURY's catechism is so well all and all, that a youth of respectable connections, and in capacity equal to most youths of his age, is at hand, ready to attest that after more than three years spent under the instruction of St. Mary's College, at the rate of four hundred dollars per annum,* he could not distinguish the conjugations of verbs, nor the declensions of nouns—could not spell words of four syllables, nor work the five common rules of arithmetic—FLEURY, FLEURY, was all he knew.† (p. 22.)

For the Presbytery, (continues their able advocate,) to have passed over such means of corrupting the religious principles of youth under their pastoral care, would have been a base dereliction of duty, for which they could plead no excuse at the bar of their own consciences, at that of the church, or at that of their Maker and their Judge. (p. 30.)

Yet all keep a dead silence; opponents seemed to be petrified, like by Medusa's head, at the reading of St. Mary's vindication, or discouraged by representations from a quarter whence it ought not to have proceeded. (p. 15.) Indignant at such a general dereliction of duty, yet diffident of his own abilities, and sensible that the name of a writer has, with many, more influence than either the cause which he defends, or the manner in which he defends it, the champion of the Presbytery protests,

* A mistake for two hundred and thirty dollars per annum for board and literary tuition. It was even only two hundred dollars in the good time of Fleury.

† Not knowing how to teach their scholars, even spelling and reading, it is probable they inculcate into them Fleury, as they would into parrots, merely by *oral tradition*; this is the reason why you see protestant youths, only twelve years old, already disputing with learned in favour of tradition, out of gratitude (we suppose) for that valuable vehicle through which they have received their whole information. (Def. p. 28.)

(and we may take his word for it), that he would not have entered the lists, had he learned that any member of higher qualification intended ADVOCATING, what he calls, their own work. (p. 8.) Nothing but the sacredness of a cause in which the TEMPORAL as well as eternal interests of the world are involved, urged him to embark in its defence.

Once resolved to write, independent, as he says, of all consideration, who may approve or disapprove, who may keep silent, or who speak out in such a cause—he feels no desire to divide the responsibility. (p. 8.) He stands alone, and gives the signal of battle against those furious Dominicans of St. Mary's. (p. 32.)

For he is of that stubborn crew
Of errant knights, whom all men grant
To be the true church militant;
Who prove their doctrine orthodox
By apostolic blows and knocks.

Woe, woe, to all nervous systems! Controversy of this nature cannot be dressed up in the mellifluous accents of harmonious suavity—the composition will be expressive of the subject, and of the feelings of the writer, if harsh or discordant. (p. 6.)

Ita digerit omnia Calchas!

These professions of the author, quoted in his own words, will suffice to give an idea of the Spirit and manner of his performance. Nothing could be expected more vigorous than his New Pastoral, or Defence of the old one. Important discoveries have seconded his zeal: the latent Dominicans have been traced, their underminings *near** the seat of Government vented out, the arrival of the Pope, and the dangers of the country denounced.

The effects have been such as might be expected. Many Protestant parents, fearful of seeing the BEAST that pushes with both head and horns, (p. 3.) arrive at

* Which of the two has come to meet the other? St. Mary's took its present stand not less than twenty years ago—how long has the seat of Government been fixed at Washington?

any hour, have run to shelter their offspring under the wings of St. Mary—others roused from their lukewarmness and indifference, have caught the spark of religious zeal and controversy. The following conversation, between one of the many admirers of the Defence, and a Roman Catholic, will afford a better view of its prodigious powers. Some notes here and there will serve to throw an additional light upon the matters in question.

THE SONS
OF
ST. DOMINICK:
OR,
A DIALOGUE

Between a Protestant and a Catholic, &c.

Protestant. MY dear neighbour, excuse me if I freely come to you, to be relieved of the greatest load of anxiety I ever laboured under. Since yesterday I have not been able to eat or sleep.

Catholic. What is then the matter with you my friend? You do justice to my feelings, by calling on me for assistance in any thing in which I can be of any service to you.

P. Oh! Neighbour, what a dreadful discovery has just been made! or rather, how happy for the country and for us all, its unsuspecting citizens, that it has been made in time; for I hope it is not yet too late to avert the impending danger. But what oppresses my heart, is to see of what degree of hypocrisy man is capable, and how much exposed we are in this world to be imposed upon by sanctified appearances.

C. Surely, my friend, one can never be too cautious till he has acquired, by long converse, a perfect assurance of people's good intentions; but, pray, explain yourself; is it any indiscretion to ask what characters you are alluding to?

P. You will be surprised when I name the personages: and I declare that I myself, though not intimately connected with them, had imbibed such a prepossession in their favour, that nothing but the strongest proofs could induce me to credit the report—I speak of your *gentlemen of St. Mary's.*

C. Mercy on us! What discovery has been made against them?

P. What. Nothing less than that they are *all sons of St. Dominick, the most furious, intolerant, and zealous sect under the influence of his monarchial Holiness; and the founders of the Inquisition.* (Def. p. 32.)

C. What do you say? Where have you found that?

P. Is it possible you should not have heard of that famous pamphlet, lately published in Baltimore, under the title of *Defence of the Pastoral Letter of our Presbytery, &c. &c.*? I never read a piece of composition equal to this for *sound principles, solid information, close reasoning, and good temper.*—(Sun April 29.)

C. By whom is it written?

P. I do not know; the modest author has concealed his name; but it is nothing to the purpose. What is highly important are the strange things he tells us about your *Dominicans* of St. Mary's.

C. *Dominicans*, he says! Well, I declare to you that your man can be no other than a *Quixote*, a *Knight* of the woeful figure, who takes wind-mills for hosts of enchanted giants.

P. I don't know what you mean; call him as you please, Mr. *Quizzet* or Mr. *Knight*, it is all one.—The fact is that he is a man of wonderful information. He says, among other things, that the Pope, (I suppose at the request of your *San-Dominieans*), is coming over to the United States.

C. Does he indeed? I wish it were so, how glad I would be to see our *Holy Father*!

P. What, friend! But do you know he is coming to make our President *kiss his great toe*? would you like to see that? And then of course, he will establish the Inquisition to the benefit of his *Dominican* friends, and what will become of us all in the hands of such men, on whom Mr. *Knight*, (as you call him), who appears to know them very well, declares that *neither consideration of individual interest, local prejudice, social sentiment, nor any other time-serving policy seems to have any weight*? But tell me, be candid, did not you know before that they were *Dominicans*?

C. Not only I did not know that they were, but I *positively know* they are not.

P. How can you say such a thing? Mr. Kn.... repeats and inculcates it more than ten times; and, besides, they themselves have acknowledged it publicly; see an article in the *Sun* of last April 29th, which leaves no doubt upon that subject.

C. Well, my friend, let me tell you, that your *Knight* and your *Sun* are both equally in the dark. Our gentlemen are not Dominicans, neither did they ever say, or hint in any manner that they were such; but, besides, take this for granted, that they would never be ashamed of that name, notwithstanding the horrid picture your author has drawn of that order,* which I maintain is entitled to the esteem of every judicious person.

P. Of what order then are they, Jesuits, Franciscans, Jansenists? (p. 42.)

C. Jansenists? do you take this for a religious order? what folly! but if so, I pledge myself they do not belong to it; neither are they Jesuits, Franciscans, &c.

P. Let them be what they may; they certainly are very dangerous characters, from that *zeal increased and increasing*, which seems to aspire at universal conquest. Since the first settling of Maryland we had never seen such people. (p. 32.) But à propos, Mr. Kn.... also observes that the good, venerable, and venerated Archbishop does not at all approve of their conduct: I wish he would at once lay them under severe penance.

C. Not he; don't you believe a word of this: be sure that they understand each other fully well.

P. You are joking: but Mr. Kn.... will cut out work for them. He is going to unmask them every way. He already calls the attention of the people upon their hardness, to have come to fix their stand *near the seat of Government*. Does it not look like a new powder plot, a true infernal machine? But people have their eyes open, you may be sure.

C. But, neighbour, in what terrible humour are you this morning against these poor gentlemen? If your author told you that it is night at noon, would you take his

* See the note on Dominicans in the appendix.

THE SONS OF ST. DOMINICK.

word for it? as well might you believe the *great warning* about the destruction of the world on the 4th of June, which amused us so much the other day.

P. No comparison, neighbour; oh! what a fool I have been, not to have sooner suspected the mischief! yet surely it was very easy to see through it; it is very plain that to keep a college is the sure way to diffuse instruction.

C. Surely that's very plain; but what of that?

P. What! and then to rule over the whole nation! It is quite clear *nurseries of this kind would in time diffuse the streams of their influence throughout the nation*—(p. 60.) oh! how much indebted we are to Mr Kn.... But then what do you think of our legislature? is it possible they should have so far betrayed our most sacred interests, as to give no *trustees* to those people. He is very right to complain so loudly of it; (p. 13.) for that was the point; with that, they never could bring the Pope here.

C. Particularly, neighbour, if you were one of them.

P. That I warrant you; I know what it is to have the Pope here, and that he should offer his slipper to kiss to the President....Oh! I will stir myself to force upon them at least half a dozen of good trustees; we shall see how they unravel that knot—yet I think it were better at once to turn them all away.

C. It is surely the safest way, neighbour.

P. Yes, indeed; the Republic will never have a moment's peace, whilst she feeds such insidious citizens in her bosom. Mr. Kn.... has shewn it very clearly, and I hope measures will be adopted in consequence.

C. But what will you do with the Catholics? you are going to give me the alarm in my turn.

P. Hear me; I think that all of you Catholics are quite as bad republicans as your monks. I believe it firmly, because Mr. Kn.... has said it. (p. 57.) But let us only get rid of these, and then you will think no more of that distant monarchy which you are so wrong in attempting to bring over to this country.

C. My dear neighbour, do let the Pope come; you will see if we don't make of him a good republican.

P. I won't run the chance. It might be too dangerous.

C. Why so! do you think that the Pope is nothing else than a temporal Prince? no; you must know on the contrary, that we Catholics, who do not reside in his Italian dominions, acknowledge in him no other title than that of successor of St. Peter, in his spiritual capacity of visible head of the church. Read over again what the *Catholic Vindication* says on that subject, (p. 25.)—Had not the church reckoned near a hundred Popes after St. Peter, before any one of them was sovereign of Rome? If, from that time, they have united the temporal authority over that city and some parts of Italy, to the spiritual government of christendom, the Catholic republics, at any distance from him, have not been less republics, and some even quite as democratic as ours.

P. Is it possible?

C. You know it as well as myself—all republics, from our Lord's days, *Holland* perhaps, excepted, had begun catholic, and most of them continued so, till they were swallowed up in the vortex of the French revolution. Those good *Helvetians* or *Swiss*, for example, had formed a federal republic for no less than five hundred years; and of the thirteen Cantons of their confederacy, the seven that had remained Catholic, were precisely the democratic ones—so were the *Grisons*, the *Valais*, &c. No Pope nor Bishop ever gave them any umbrage.

P. And had those people Catholic Bishops appointed by the Pope?

C. Surely they had, as well as other Catholic republics; does this surprise you?

P. What! Bishops of such and such city nominally?

C. Curious question! no doubt; Bishops of *Fribburgh*, of *Coira*, of *Sion*, &c. Archbishops of *Lucca*, of *Genoa*; nay, even *Patriarch* of *Venice*; all these names were as current in those countries as with us that of *Archbishop of Baltimore*.

P. Well, I don't like that at all. Mr. Kn.... shews very plainly that there can be neither liberty nor republic, where an individual assumes the right of locating his title *as he pleases*, and of styling himself, *John, Bishop of*

Archbishop of Baltimore; or, Michael of Philadelphia. &c.

C. But then, my friend, why do you say the *Presb*tery of Baltimore, the College of Baltimore? Do these titles imply any temporal authority in those institutions over the city? Besides, you certainly must have forgotten that the practice complained of by your author has been introduced by the Apostles; St. John in his Revelations calls the Bishops by the names of the cities over which they had been appointed; of Ephesus, of Smyrna, of Philadelphia, of Thyatira, &c. (Rev. ii. & iii.) Hence, in the first century you find a Clement of Rome, a Polycarp of Smyrna, an Ignatius of Antioch, &c.—are you not satisfied with these authorities? But surely, you know better; it is impossible you should be in earnest; you and your author only mean to have a laugh at the alarm of some foals.

P. The thing is not laughable at all, sir; and I could almost have wept at reading the dedication of the *Defence* to the blessed memory of that great man, who, like a true Roman, first opposed the introduction of those fatal titles, which are now hovering over our heads, soon or late to make of us all a gang of slaves—oh! that a mortal man should presume to style himself Bishop, or Archbishop of such or such a place! that another mortal man at three or four thousand miles' distance should invest him with such a title! What a subject for profound and painful thoughts! oh my country! oh my fellow citizens!

C. Do you know that you are tuned to-day to the tragic-comical mood: you would almost make me cry or laugh. I don't know which. But are you serious?

P. Ah, my friend! I had hitherto been a very great novice in politics. I had thought, as you do, that our Lord had made his religion for the whole world, without any relation to the particular politics of nations. Hence I was not surprised to see St. Peter address from Rome the faithful of Asia: I did not think of objecting to St. Clement Pope's sending a bull to Corinth, nor to the edict after him regulating beyond the seas the various canons of particular churches, and appointing Bishops for cities and provinces—when I was reading all this, I

only wondered at our church resembling so little that of those times ; but I know now what to think of it ; I see the consequences of having Bishops with local titles, no matter whence they come, from *Rome* or from *London*, from *Peter*, *Cranmer*, or *Wesley*—Blessed Mr. Kn.... ! without him all would soon have been lost, and past recovery. What a fortunate escape we have had ! We shall now see whether the Pope dare come to trample over our heads, and dispose of our sovereign rights. Away, away for ever, with canon law, *Ecclesial* jurisdiction, and all their retinue.

C. Go on, my friend ; away perhaps also with the Presbyterian jurisdictions, away with the Bishops and Elders, away with Synods, General Assemblies and the rest, and of course with Pastoral Letters and solemn warnings.

P. You may, perhaps, be nearer the truth than you imagine ; for the *Reformation itself has yet a considerable reformation to undergo*, (Introd. and passim.) Indeed, it never was what it ought to have been, *in these States*, principally, (p. 13.) My worthy author spares nobody, not even his own ; and you, Catholic, if you read his manifesto, you could not but be highly gratified with certain parts ; hardly could you have said more than he does.

C. What then does he say ?

P. It would be too long to repeat ; but you may be sure that if you and your Dominicans are roughly handled, there are many more, nay even our Presbytery, who have no reason to be satisfied with their share.

C. The Presbytery ! have they then slighted the services of the author ? There is some riddle in this.—

P. May be : you know we sometimes *experience contradictions from quarters whence they ought not to proceed*, (p. 15.) But, after all, *Honi soit qui mal y pense*—and besides, *magis amica veritas* !—At least it were to be wished that your people would be as candid as he is.

C. And what would you have them say ? Every thing with us, from one end of the world to the other, is so fixed and regulated that not one of us can be at variance with the rest. The *Creed* has its steady course from St. Peter down to us, and from *Rome* to *Pekin* or *Baltimore* : you will never see it vary in one single article.

P. Very good for fools, neighbour ; I might have believed it last week ; but Mr. Kn.... has discovered to me many things.

C. Come, let us hear what more he has to say—that famous book will make a new *Era*.

P. Yes, yes, my friend, we are yet at the A, B, C, of the reformation. What a pity to have lost so much time ! but we are going in earnest about it ; with Mr. Kn.... at our head, we shall soon have the work completed.

C. Oh ! my friend, have you not already done enough ? you have divided, subdivided, analyzed to the very dregs. What reformation is that, *ever reformed and reforming* ?
(*Def. of the Past. Let.*)

“ Which always must be carried on,
And still be doing, never done !
As if Religion were intended
For nothing else but to be mended.”

You will soon be puzzled to know what you believe and what you reject—But you had announced something for us ; what did you mean ?

P. Nothing of great importance, perhaps ; but to you, who made so much parade about your unity of faith, Mr. Kn.... plainly shews that your church of Rome alone has, at least, as many sects as all the Protestant churches together.

C. This is something new ! how does he make it out ?

P. Have you not, (p. 42,) *Benedictines, Capuchines, Franciscans, Mendicants, Jansenists, propaganda fidei*,

Men bearded, bald, cowld, uncowl'd, shod, unshod,
Peel'd, patch'd, and pyebald, linsey-wolsey brothers ?

C. Very witty, my friend ; but, pray, where has your man found that these were names of sects ?

P. Are not these your heresies ?

C. How, neighbour ! These are names of monks or of twenty different things ; just as if you said, that our hussars, riflemen, horsemen, chasseurs, artillerists, are as many political sects, whilst they all have but one *constitution to defend, one government to acknowledge, one general to obey*.

P. Very well ; so it is with us : Presbyterians and Episcopilians, Methodists and Socinians, Quakers and Swedenborgers ; can they not all march under the same banner?* you see then, that in this respect we are even with you ; so much, at least, have we gained by the ingenuity of my author.

C. Your author does not know what he says. If I asked you why you adore J. C. you would answer me, because *he is* the Son of God. If I ask a Socinian why he does not adore J. C.—because *he is not* the Son of God, will he say.

P. But that is a heresy ! It is a blasphemy !

C. Heretic and blasphemer yourself, will the other cry out.—But, suppose I asked you why you get your children baptised?—

P. Why ? because it is an express command of Christ, I hope.

C. Indeed ! well go and persuade that to some of our *Friends*.

P. Stop there ; I see what you mean ; that all these different persuasions cannot coalesce into one individual religion.

C. Surely : to adore the same object, to believe the same points, to obey the same commandments, this alone I conceive to be unity in religion. Do you admit, for example, a Mahometan to be a Christian, because he acknowledges that J. C. was a great Prophet ? or, that a Jew is of the same religion with you, because he reveres the three fourths of those books which you hold as sacred ? Now, my friend, those good religious societies among the Catholics, which your man transforms into so many jarring sects, have all *one* and the same rule of belief and action.—*One God, one faith, one baptism*, as St. Paul said, and as good sense dictates to be necessary.

* Mr. Kn.... acknowledges only two christian churches in the world, (pag. 11.) viz. "the church of Rome, now as of old, assuming all the imperial arrogance of infallibility, magnitude of numbers and length of duration—on the other hand, the church of Christ, that is to say, all christians of every denomination"—which, "when the BEAST" (p. 3.) pushes with both head and horns, should lay aside their little shades of difference of opinion, and unite in their opposition." Why should Catholics alone be excluded from the medley-church of his liberal composition ? If, between the Lutheran, who believes even the real presence, and the Socinian who hardly believes any thing at all, there is but a little shade of difference, for one, more shade should the Catholic be so harshly dealt with, particularly by men, who disclaim having "any peculiar favour, any peculiar infallibility, and who embrace all sects, all creeds, all denominations!" how dreadful that BEAST must be, against which that conciliating man is induced to summon such a formidable coalition.

P. I wish as much as you it had always continued so: but Mr. Kn.... maintains it is that old mother, the church of Rome, which has been and still continues to be the prolific source of schisms, sects, and denominations. (p. 41.)

C. In what respect, my friend? In no other evidently, than that the old mother being the common source from which all Christianity proceeds, heresies and sects could have no other point of departure. But don't you see that this observation is as honourable to the Catholics as reproachful to the others? It would be too ridiculous to say that the mother church was the parent of heresies and schisms, because she enforced against them the law of unity; as well might you say that the centre is the cause of the divergence of the rays departing from it, or the sun the parent of night and darkness.

P. However, it is the case; for Mr. Kn.... says that the more the Catholic church tried to enforce uniformity, the faster heretics multiplied. (p. 41.)

C. What a pity the Apostles were not aware of this danger! for, you know they set the example of enforcing uniformity and condemning heretics, who in their very days occasioned such numerous scissions. But St. John said of them somewhere,* "They went out of us, but they were not of us." We can see the whole passage in my Bible, it is curious.

P. No occasion, neighbour: but what do you say about your Bible? have you a Bible then? you surprise me. I thought you were forbidden to read it.

C. We profess too great a veneration for the Bible to put it without discernment into the hands of every reader; and, I am persuaded that even among you it is not done without certain precautions. So much the worse for you after all, if it is not so; great mischiefs must necessarily be the result. St. Peter has declared

* St. John 1 Ep. c. 2. v. 18, 19. *There are many anti-christs: they went out of us, but they were not of us; if they had been of us, they would, no doubt, have continued with us; but that they might be made manifest that they are not of us.* "The Christian church was scarcely formed, when in different places there started up certain pretended reformers, who, not satisfied with what was taught by the Apostles, meditated changes of doctrine and worship, and set up new religions drawn from their own licentious imaginations." Thus the Protestant Mosheim (Cent. I. part II. c. v. n. 1.) several heresies are mentioned by the Apostles: *Hymenaeus, Alexander, Philetus, Hermogenes, Demas, and Diotrephes, &c.* See the fathers, Irenaeus de Heresibus, &c.

it from the beginning, (2 Ep. iii. 16.) and I think you have had time enough to be convinced of it by experience.

The crowds unlearned with rude devotion warm,
About the sacred viands buzz and swarm:
The fly-blown text creates a crawling brood,
And turns to maggots what was meant for food.

But to tell us, in the face of truth, that the reading of the Bible is forbidden to the Catholics at large, is to do a greater injury to your character of learning than to printers and booksellers. I will only shew you on this subject a letter of the late Pope Pius VI. to the Archbishop of Florenee, at the head of my New Testament.

P. A letter of the Pope to recommend the reading of the Bible ! yes, I wish to see it; shew it to me (See below)*—This is really a very astonishing letter.

C. What do you find so strange in it?

P. How! an Archbishop who reads and translates the Bible, and a Pope who approves of it! I can't believe my own eyes; is that possible?

C. Resume your spirits, good neighbour; there is no occasion for so great astonishment.

P. An Archbishop and a Pope who recommend the reading of the Bible!!

C. Are you in your senses? Whence then have you received the Bible? Did you invent it, or did the Catholics transmit it to you?

P. I was thinking that Luther had saved some copy of it from the hands of the Jews, when he made such wonderful discoveries.

C. Very well imagined, my friend; you would probably place greater reliance in Luther's Scriptures than in those of your old mother the Catholic church. Ungrateful children! to whom are you then indebted for the few remains of Christianity which you still preserve? Who transmitted it to you? Did Luther and Calvin travel back fifteen centuries, to resume it at the fountain head, from the Apostles or J. C. Was it to them

* Letter of Pius VI. prefixed to the late editions of Catholic Bibles. See the note in the Appendix, *On the Reading of divine Scripture.*

that they spoke or wrote? I think, indeed, that neither St. Peter nor St. Paul would have given them a very kind reception.

P. You talk in vain, neighbour; I have no confidence in the fidelity of that mother church; it is all craft and nothing else; do not you see yourself that the Pope says that the Archbishop has made additions to the Bible?

C. Additions! Yes; explanatory notes at the bottom of the pages, such as you may find in your own, and without which, you would, I suppose, often be out of your depth. Good or bad, the notes keep you in breath; whatever they be, you are sure, you and your family, to adopt them as the true meaning of the passages, whilst you cry down infallibility and extol private judgment. That is very consistent, you see.

P. And do you believe your Archbishop more infallible in his own?

C. Surely not in any thing he may say from himself, but truly infallible in whatever he declares on the part and in the name of the church.

P. Now you bring me back again to your great hobby horse.—I recollect very well what you have told me on that subject of infallibility; I even make no scruple to confess that you have at least made me sensible of its great convenience;* for, as your *Vindicators of St. Mary's* had it, there can be no great comfort, where you are assured of nothing, and have none but fallible guides. But how can we help that? we must be contented with what we can get, and not look beyond it.

C. We must be contented with universal scepticism,

In that confusion of diverging opinions, which the want of a fixed Standard must unavoidably occasion, all societies separated from the Roman church have been successively obliged to acknowledge the necessity of agreeing upon certain points. The Vindicators have proved it for the Presbytery itself, so steadfastly attached to the *faith once received*.—The ancient confessions of Augsburg, Geneva, Dordrecht; the synods celebrated in so many places with all the solemnity of conscious authority; in England, the 39 articles decreed for ever; the Conventions themselves held for the avowed object of reuniting, at least in some fundamental points, sects otherwise most discordant and heterogeneous, are so many proofs of that universal sense of the indispensable necessity of some such standard. Methodists have felt it not less than the rest. “At the 64th annual conference of the preachers, late in connexion with Mr. Wesley, held at Liverpool, July 27, 1807, with a view to preserve their societies from *heresies* or erroneous doctrines, it is ordered that no person shall be permitted to retain any official situation, who holds opinions contrary to that of the total depravity of human nature, the divinity and atonement of Christ, the influence and witness of the Holy Spirit, and Christian holiness, as believed by the Methodists.”—(Christ. Obser. Aug. 1807.)

with a state of continual wavering, where we are sure of nothing!! that is really a very comfortable life.

P. Alas! so it is. Mr. Kn.... is more positive than ever that we can do no better in this world.

C. It was then to very little purpose our Saviour came to instruct us, and to establish his religion and his church. But do you think your author to be serious in such professions?

P. Oh! yes, sir; he has such a horror of *infallibility*, that he would be very sorry, if people thought him more assured than any body else, of his own creed and belief.

C. Indeed! well, this will account for what I have seen lately printed somewhere, that *there is no other creed than the Bible*—the Bible, which, as you know, can neither approve nor reject any of the contradictory meanings affixed to it, but which, keeping a perfect neutrality among all jarring parties, patiently suffers itself to be torn in pieces by them, and may in this particular be very justly compared, like our Saviour, to the Lamb *which is silent before the shearer!*

P. But what can you answer to this? as for me, I confess I am quite perplexed. Indeed, as soon as I see a man grow warm, and bellow out high sounding words, I feel stupefied; I have no more any thoughts of my own, and from pure weariness I surrender to the last who speaks.

C. Poor friend! is this what you call *judging for yourself?* come, come, have a little more courage. What does your author say?

P. That your church, “*wraps up her pretensions in an imperial mantle of infallibility, impurpled with the blood of every competitor.*” (p. 11.)

C. Mercy! what argument! how he murders you all with a dash of the pen!—does he say any thing more?

P. He says, that “*you are encased in the impenetrable armour of your infallibility—that it gives you no little confidence and effrontery—and that, like Medusa’s head, it seems to petrify even some of your opponents!*” (p. 9.)

C. Can’t you recollect something more substantial?

P. I don't know if there is any thing else; except that he repeats in several places, that he cannot bear to hear people talk of a *human* standard of infallibility, or of a living judge of faith.

C. That's probably the reason why he dedicates his performance to the dead. But enough of this; I see that he chooses to deal in hackneyed misrepresentations, or to play upon the quibble contained in the words *human* infallibility. This, however, being the capital point in dispute, I must detain you a little longer upon it. All your difficulties on this subject turn on an equivocation or a mistake, which, if you will hear me, I must endeavour to clear up.

P. What is it? I am all attention.

C. Every man or human society left to itself, is obnoxious to error; this we all freely grant; and of course, God is the only being, by nature, exempt from it; but that prerogative of his divine essence, *infallibility*, who will deny that he can grant to whom he pleases? If, then, Catholics looked for a standard of infallibility, *purely human*, they would ask an impossibility; if they spoke of human infallibility they would speak pure nonsense; but they place upon much higher ground the foundation of their faith.

P. And where do they place it?

C. Upon the *Word of God*, joined to his assistance promised to his church, to understand it in its true meaning. These two points must not be separated. The first you grant; but, nicer than you in this matter, Catholics require also the second, without which it is as clear as day light that the first would not answer the purpose. It is ridiculous and nonsensical to say, *I have no other creed than the Bible*, since the Holy Scripture never can produce any certain belief, unless its meaning can be indubitably ascertained.

P. Well; and so it can be by every reader.*

* This confidence is not of modern date.—The learned Walton, editor of the Protestant Polyglott, complained of it as of an evil widely spread in his time.—"Aristareus," says he, "could scarce find seven wise men in Greece; but with us there are scarce to be found so many idiots; all are doctors, all are divinely learned. There is not so much as the meanest *husk* or *Jack-pudding*, that does not give you his own dreams for the word of God. The bottomless pit seems to have been set open, from which a smoke has arisen, which has darkened the heaven, and the stars and locusts are come out with stings, a numerous race of heretics and sectarians who have renewed all the ancient heresies, and invented many monstrous

C. Except by such as, according to St. Peter, wrest it to their own ruin. To believe yourself capable, without a guide, to understand the Scripture, is to belie your own conscience. You talk of your private judgment; can there be a more fallible standard than this? unless, indeed, you claim for yourself individually, that infallibility which you refuse to admit in the whole church; and it is what Luther said: *Every Protestant has a Pope in his own head*; the women of course not less than the men; there you see that for one Pope *Joan*, whom you impose upon us, you have thousands of them among yourselves.

P. But is not that private judgment assisted in every Christian by the Spirit of God himself?

C. This is another piece of intolerable presumption, my friend; it is claiming for yourself a promise, which you deny to have been made to the church; and I wonder how any one can so far deceive himself, as to admit, against the testimony of evidence, the existence of that peculiar assistance for every individual. Do we not see those pretenders to it, stand against each other in perpetual contradiction? *Yes...no...perhaps...quite the reverse*, such are the oracles of the Holy Ghost upon the same subjects, among those private judges of Scripture. What impiety! what blasphemy!* one adores a God in three persons; another confounds the three persons in one; a third discards the whole Trinity. One worships Jesus Christ as the Son of God; another pronounces him to be a pure man, and brands his worshippers as idolaters. One believes original sin, and admits the necessity of bap-

opinions of their own: these have filled our cities, our camps, nay, our pulpits too, and led the poor deluded people with them to the pit of perdition."—*Walton's Prolegomena*.

* Do you transform the Lord into an humbugger and slight of hand man, who sports and amuses himself with our embarrassments? do you suppose him to be a deceiver, who gives us for our direction in the most arduous concern of our existence, a rule that cannot guide us, because we cannot understand the certain sense of it, neither follow together so many discordant and opposite ways of so many masters.———Is the Lord a foolish legislator, whose law we cannot observe, since we cannot come at its meaning, though we are commanded to observe it under pain of mortal sin and eternal misery! If you think all that blasphemy, what do you say of the principle which leads to such conclusions; is it not indeed absurd, moreover impious, to suppose that Almighty God gave to his church a revelation of his divine will, for its perpetual guidance in all truth to the end of the world, from which, however, nothing could be extracted but nonsense, inconsistencies, contradictions, fallible opinions, and at last an indiscriminate license of torturing over this word of God! Christ has told us to obey the church; shall we by not obeying her, fulfil his commandment? He has called her the pillar of truth; shall we look upon her as the pillar of falsehood and uncertainty? He has promised to remain with her to the end of time; shall we tell him he lies? shall we tell him he took his departure, and abandoned her shortly after the Apostles, and left her, without remedy, open to error and contradiction of every kind?—*Letter to Mr. Crowley*, p. 40.

tism, baptizes, or even re-baptizes; another rejects both. One considers the Eucharist as the most awful and sacred rite of the Christians; another spurns at it as an idle superstition, &c. &c. &c. Yet each one claims for his own sense the assistance of the Divine Spirit; where will you find a wider door open to fanaticism?*

P. But has not the Holy Ghost been promised to us all? *I will send to you the Spirit of Truth, who will teach you all truth*

C. Tell me; can the Holy Ghost say *yes* and *no* at the same time, upon the first principles in religion? Do you not see that he has been promised to those only who hear the church? He who heareth you, heareth me; and he who despiseth you, despiseth me: consequently to these alone he communicates, through the church, the knowledge of all truth. Thus, whilst they listen to the voice of the church, they are really *taught by God himself*. Every other notion leads to fanaticism, and is contradictory to experience. That the first enthusiastic cry, *The Bible! The Bible!* should have seduced the weak, and persuaded even those who could not read, that they would learn every thing in that divine book, is easily conceived. But, that after three hundred years of disappointment we should hear re-echoed the same cry, *The Bible! The Bible!* can be attributed only to the most deplorable infatuation. Nothing but a settled obstinacy can prompt a man to build his religion on that individual direction of the Holy Spirit, in preference to the authority of the church.

P. You acknowledge, however, that divine assistance is necessary to ascertain the true meaning of Scripture.

C. Undoubtedly; but that assistance, I again repeat, is to be found only in that church instituted by J. C. built

* "By this conduct," as Campbell candidly confesses, "they furnish an argument to their common enemy, to which, I DO NOT FIND," says he "THAT ANY SECT HAS YET GIVEN A SATISFACTORY REPLY.—If these questions, says the Romanist, about which you make so great a bustle, are really essential to salvation, it is impossible that the Scriptures can be so pernicious as you account them; else you would never, after a careful examination, entertain sentiments so opposite in regard to those questions." And lower down he quotes these words from Erasmus—"You all appeal to the pure word of God, whereof you think yourselves true interpreters. Agree amongst yourselves about its meaning, before you pretend to give law to the world."¹ It is of importance," said Calvin, in a letter to Melanchthon, "that no suspicion of the divisions, which are amongst us, descend to future ages: for it is ridiculous beyond imagination, that after having broken with *all the world*, we should, from the beginning of our reformation, agree so ill among ourselves.—Campbell's Lectures, p. 390.

¹ These simple observations will explain how Erasmus, without being a *hypocrite*, as he is accused, (p. 55) could remain steadfast in his adherence to the Catholic church. See the Appendix, note on Sciences.

by himself upon the rock, to be the pillar and foundation of truth, and instructed by him to teach all nations. To her alone he has promised that he would be with her all days till the end of time; and that the gates of hell should not prevail against her. Hence you see, and you confess, that this church founded on Peter, is the only one that lays claim to that infallibility. All the sects separated from her, acknowledge themselves to be liable to error, whilst she, from the time of the Apostles, has never ceased to speak in the name of the Lord, and to proclaim that solemn promise, as made to her, of an assistance which secured her infallibility. This alone is peremptory, or indeed we must say, that there is no more Christianity.

P. What! no Christianity without an infallible church!

C. No, my friend; for, what is religion if it be not something certain, and on which we can firmly depend? Is it truth, is it falsehood? you don't know. Here is the Bible, you say....well, what says the Bible?....I don't know.Is that your whole *Creed*? If the religion of J. C. be true, common sense tells us that we must believe all its truths, and practise all its precepts. There is no medium, no division. Now, point out to me with certainty all its truths and precepts. Is it your private judgment, or that of your neighbour, or my own, which I must believe? Am I more sure to be assisted by the Divine Spirit, than you, or millions of others? What situation is yours, my good neighbour, when you wish to reason sincerely with yourself on this most important of all subjects!

P. And you, Catholics, do you think yourselves more secure? must you not, first of all, have an *infallible* assurance that your church is infallible? without this you have but a human faith; *the building cannot be more firm than the foundation*.

C. Surely, my friend, and so we have—an *infallible* assurance of the infallibility of the church, as infallible indeed as any we can have, upon the existence of God himself; or upon the divine mission of Jesus Christ; for, upon what foundation do you believe that first principle, of the existence of God?

P. Upon the dictates of reason, which tells me, as it tells every man, that there must be a first cause, a first mover, an author and creator of all we see in the world.

C. Very well; and in this you hold your reason to be an *infallible* authority, no doubt, as you do in many other points.

P. Surely I do; I am as certain, by my reason, of the existence of God, as I am of my own existence, as I am that two and two make four, or that there is a city called Philadelphia, and that there was a man of the name of Washington; yes, upon all these things and many others, I look upon my reason as an *infallible* and unquestionable authority. But, neighbour, all these are natural truths; it is not like revelation; in this we must have no human foundation, no argument drawn from reason; because the *building cannot be more firm than the foundation*.

C. Oh! my friend, what do you say? is not the existence of God the foundation of revelation? This however, you know only by your reason; but as you say, you know it with infallible certainty; and what more do you want than infallible certainty, from whatever quarter it may proceed? On this you build all the arguments in favour of revelation, which, as you see, ultimately stand on the testimony of reason. But to satisfy you better, let me ask you upon what foundation you establish your belief in J. C.

P. I believe in J. C. because the Gospel relates of him such wonders as none but a divine character could ever perform, and shews that all the ancient prophecies about the Messiah have been realized in him.

C. Very well; but did you consider the Gospel as divine authority before you were satisfied on the character of Jesus Christ? It would have been begging the question.

P. No; I then only viewed it as an authentic and true history, which is proved to be so by many convincing arguments.

C. Arguments drawn from reason, I suppose?

P. Surely, whence could they be drawn from?

C. Yes, you proceeded in this manner—my reason

Convinces me that there is a God—the same natural guide shews me that none can change or suspend the laws of nature but God himself, or one to whom he has communicated that power. Reason further tells me that God, being incapable of approving or countenancing falsehood, cannot give to an impostor that power of working miracles in support of imposture. Now Jesus wrought innumerable prodigies—these are related in the Gospel, which my reason demonstrates to be authentic and true: therefore Jesus Christ must be believed in what he says of himself. He says that he is the Messiah promised by God; that he speaks to men in his name;—of course all his doctrine is divine;—so far it is plain, you argued only from *reason*;—will you conclude from this that your faith in J. C. is merely *human*? surely not, because *reason in its evident conclusions* is for you the voice of God himself. Yes, my friend, so it is—but unfortunately you stopped too soon in your rational process, and taking it for granted that the doctrine of Jesus wanted no interpreter, you pretended to build your further belief upon his sole word, understood in your own way.—Isn't that it?

P. Yes, and how far more should I carry my reasoning?

C. Only one step further; *Reason* tells you that J. C. in establishing a religion, must have had for one of his principal objects, that his doctrine should be understood the same way by all his followers, and not be among them a bone of contention—that to abandon it to every one's interpretation, was defeating rather than promoting that object—consequently that he must have established a *living tribunal*, to decide, with supreme authority, all controversies arising about its meaning, and keep Christians together in *unity of faith*. Then, reading the Gospel and the Epistles, you would see, that it was for that chief purpose he appointed *Apostles, Pastors, Doctors, &c.* Whence you would conclude that our faith in the infallibility of the church rests upon the word of Jesus Christ.—What more than this can you desire?

P. I thought it was your church had invented that infallibility which gives to you all Catholics so much *confidence and effrontery*.

C. I appeal to yourself: when you read the Gospel, what do you find in it more explicitly expressed from one end to the other, than that distinction of one part of the church commanded to teach, and another to listen to, and to obey the former? And mark well that each of the teachers is himself, when taken separately, a simple member of the second class. This characteristic point removes every idea of usurping domination, and renders every one of our priests far otherwise accountable for the doctrine he preaches, than are any of those who put on the cloak of evangelical liberty, only to assume with it the right of teaching you what they please. In vain would you deny it; the speeches of your minister are much more your *Creed* than the Bible.

P. And how can the people among you be more sure that their pastors do not impose on their credulity? are they not also at liberty to say what they please, and to dictate new *Creeds* every day?

C. Impossible, my friend; every thing with us is written and defined; all parts are organized and subordinate to each other from one extremity to the centre, at one time as at any other. One Pastor cannot teach differently from another; one Bishop speaks as his neighbour, or as his predecessor; the least deviation from that order would bring the innovator into a scrape, and cause him to be suspended or retrenched from the body—such was the church from the beginning, and such is the principle of that confidence we all entertain in the fidelity of our teachers; when we hear them, we are sure to hear the church; and when we hear the church, we hear Jesus Christ.

P. What do you mean by this? Could not Jesus make you hear his voice without the medium of the church?

C. He certainly could, if he chose, as he could convert the world without preachers. But, as in the present order of things, he has made *faith* depend on *hearing*, he must have given to his messengers an infallible authority; otherwise the *building could not be more firm than its foundation*.

P. But after all, why would your church be, in *presence to ours*, the infallible one?

C. Because you never pretended to that prerogative ; and indeed if you had, your claims would be ridiculous and self destructive.

P. Why so, if you please ?

C. For a very plain reason : because every church, whose origin is of a date posterior to the Apostles, and which was not in being, at the time the credential letters were delivered by J. C., cannot be the one that received the promise of his assistance.* It cannot trace its succession up to the first link of the chain, nor blot out the everbleeding mark of its separation from the trunk.

P. *Bleeding*, indeed ! you should not for your honour have uttered that expression.

C. I understand you, neighbour ; I only meant to speak, in a moral sense, of the wound inflicted on the unity of the church by the separation of each sect. You are pleased to wrest the figure to realities, very melancholy to be sure, but quite foreign to our discussion. You allude to the persecutions and bloodshed which every where stain the history of men. Their excesses, in religious fanaticism, are not the least odious and execrable of all ; and I suppose that your author has not failed to bring them again on the stage ; nothing can afford more pleasure, than such representations, to tragical imaginations ; but Catholics ought to neglect no opportunity of expressing their abhorrence of those sad and useless recollections.

P. This I believe ; they are so little honourable to them.

C. Alas ! my friend, recrimination would not be difficult, if we could relish such a shocking pleasure. From the Circumcellions of the first ages, down to your reformers and to the ruffians of *that sycophant Dr. Johnson*, as some have called him (p. 55.) the matter would

* See the French "History of the religious sects which either sprang up, underwent a total change, or became extinct since the beginning of the eighteenth century, till the year 1810. (Paris 1810, 2. 5.)" The author counts seventy of them. Those that were born in that century, are forty-nine in number, the most remarkable of which are, the Moravians of Baron Zinzendorf, the Methodists of M^rs. Wealey and Whitefield, the New Jerusalemites of Baron Swedenborg, the Shakers of Anna Leese, the Necessarians of Priestley, &c. &c. About fifteen have disappeared in this short period : hardly do we recollect their names, Buchanites, Wershrites, Sionites, Rundorfians, &c. M^r Adams reckons two hundred and eighty-four sects in her review ; Mnemonica three hundred and seventy-three ; Caritat in his Biblioth. Amerie, finds only twenty established in the United States ; Perrin du Lac carries their number to fifty. (*Travels in the two Louisianas*).

certainly be copious enough, to balance at least our account with you.—It would be easy to follow the bloody track even upon this land, now the asylum of liberality and happiness, and shew the Catholics, Quakers, &c. groaning under the iron yoke of people, now among the most peaceable and tolerant of all their fellow citizens. Away with these horrors—Tears of compassion for the weakness of our fellow creatures must blot out those disgraceful pages of history: and, since no profit at all can accrue to any cause whatever, from what was the error of the times—the cruel abuse of the right of self-defence—or of that, still more cruel, of retaliation;—since those sad excesses never were consecrated by principles—and Religion cannot, without a manifest injustice, be rendered accountable for the passions of its votaries—let there be a term to such vain declamations; let every man of liberal mind exclaim with the poet :

Excidat illa dies avo, nec postera credant
Sæcula.*

Let us return to the main point. Have you any thing more to say against the infallible authority of the church? This is the great question which decides all others, and which we should, endeavour to study with a sincere spirit of piety, instead of turning perpetually through the circle of idle misrepresentations, which have lost all the zest of novelty and can henceforth inspire nothing but disgust.—Let's see then, if you have any serious objection more to propose.

* It is a pleasing subject of reflection to see that good sense and universal benevolence are daily gaining that preponderance, which they ought never to have lost, over religious feuds and animosities, even in those countries where they had for several centuries been studiously kept up as indispensable engines of political interest. Amidst the thousand addresses of congratulation or devotion directed from every part of England to the Prince Regent on his assuming the reins of the executive government, it is remarked that not one *no Popery* address has brought fresh disgrace upon the spirit of a nation, which the behaviour of Catholics during the riot of 1780, (a) and the exemplary conduct of the exiled French Clergy seem to have at last undeceived of its inveterate prepossessions. Let us then indulge a hope that "the period is fast approaching when the jealousies and distinctions of party in every quarter of the globe shall be lost in the diffusion of peace and unadulterated Christianity. In the present awful crisis of infidelity and lukewarmness, Christians are apt to be borne down by a spirit of despondency; but the energies of their faith ought by no means to be exhausted. Over the attacks of *his* enemies and the infirmities of *his* friends, the religion of Jesus Christ shall obtain a complete triumph." Dispensations the most dark, and events the most unpromising, are rendered subservient to the purpose of divine government." (b) Prejudices will subside; the spirit of harmony will prevail; questions will present themselves under their true point of view; re-formations and ameliorations will be executed in a more regular manner; the long slighted *rights of the old mother* will revive in all their purity, and her long wandering children *restored to her bosom*, will at last acknowledge that if "they intended well, yet the passions and *vicissitudes of humanity* had mingled themselves so far as to pervert and confound all their good endeavours." (c)

(a) See Burke's Speeches. (b) Evans' Sketch, pref. p. xxi. (c) Swift on Reformation.

P. Oh! you know, objections are never wanting—how, for example, can we believe in that infallibility, for which the Pope and the body of Bishops are continually wrangling together? which of the two is in the right?

C. Where have you seen that the least doubt prevailed among us, respecting the decisions of the Bishops united with the Pope? Now, whether the Pope by himself, or the council separated from him, enjoy that prerogative, nothing obliges us to enter upon such a question. You are welcome to let it be what it may; you are not more obliged than we are to believe the personal infallibility of the Pope.

P. How! you are not bound to believe the Pope infallible.

C. No, my friend, except when the body of Bishops assent to his decisions, at least by their non-reclamation; and then you see very plainly that his infallibility is the same with that of the whole church.

P. But you believe him impeccable.

C. Impeccable! no, no: "Taught by the church to pray for him, we are sufficiently told by this, that, like us, he is a frail and mortal man." (Vindication, p. 22.) Therefore, we daily pray that the Lord be pleased to give us a long succession of Pontiffs as exemplary as those whom Providence has raised in latter ages, as he had in the first trials of his church, and preserve her for ever from a return of those who have given so much scandal to Christianity.

P. Really you had very abominable ones.

C. We do not deny that; but then you must acknowledge that this very circumstance is an additional proof, that the preservation of the church is truly the concern of the Lord himself.—If it had been possible that the church should be destroyed by the scandals of her Pastors, or the Bible by those of its readers, both would have long since disappeared from the world. (See the note *on the Pope*.)

P. There can be no question about Religion's being the work of God and the object of his continual providence; but if you believe it, as you ought, tell me how you can make so free with adding to, or retrenching from it what you please.

C. And how can you prove that we ever took such strange liberties?

P. As to retrenching, you cannot deny the fact. You were so bold even as to curtail the commandments. What is become in your catechisms of the second, which forbids the making of images? Mr. Kn.... proves by a very significative &c. that you have suppressed it.

C. You could prove any thing by an &c.—but take the trouble of comparing the catechism with the Bible; count the words, you will not find one more nor less: the whole difference consists in one arithmetical figure—you are pleased to count 1, 2, 3, making three divisions of what we throw into two, and only call 1, 2. It is, as you see, a mighty subject of quarrel; particularly as your man, if he knows any thing at all, should know that our manner of reckoning is the ancient one. I suppose it was only to tease us on the subject of images that your reformers have split the first one in two.*

* "The 2d commandment," says the Defence, (p. 16.) "is left out in Fleury's catechism, because it expressly prohibits images. St. Mary's college takes the authority of their own Doway Bible, for thus striking out this 2d command, and manufacturing reformed catechisms." Thus the Defender; now for the fact—1st. The Doway Bible, being a literal translation of the Latin Vulgate, which was used in the Latin church in the 3d century, and whose fidelity never was called in question during the space of 1300 years, the reproach of omission, if merited, should evidently fall on a much higher authority. But the truth is that there is not a word's difference between the Vulgate and its Doway's translation, on one hand, and any of the reformed Bibles on the other, in any of the three parts of the Pentateuch in which the commandments are repeated, viz. Exod. xx. 4.—Lev. xvi. 1.—and Deut. v. 8. The point is easy to be ascertained by any Protestant who will only take the trouble of calling for a *Doway Bible*, and of comparing the above three passages in it with the same in his own. A writer must be possessed with an uncommon share of barefacedness indeed, who thus puts it in the hand of every body to ascertain his ignorance, or his want of veracity.—2dly. Fleury's catechism gives the first commandment in the words of the Levitic which has compressed the two corresponding verses in Exod. and Deut. into one.

Leviticus xxvi. 1.

I am the Lord your God: you shall not make to yourselves any idol or graven thing, (neither shall you erect pillars, nor set up a remarkable stone in your land) TO ADORE IT.

That this verse of *Leviticus* contains the full meaning of the two corresponding ones in Exod. and Deut. is self-evident. Certainly the making of images was not forbidden in itself: no Protestant can maintain it; otherwise they not only would pronounce their own condemnation, since they have images and portraits, &c. but they must also conclude that there has been a contradiction in God's commands, since he has authorised representations and images, even in his own house and in the very sanctuary, the cherubim, the brazen serpent, &c. Hence this form of the first commandment, was adopted by the fathers of the earliest ages; see St. Clement, of Alexandria, strom 1; St. Jerom in psalm, &c.; but see that very epistle of St. Augustin to Janarius, so imprudently mentioned by the Defender, on the word of his good and faithful Spanheim. "The first commandment, &c.—the second is, Thou shalt not take the name of the Lord thy God—the third is on the observation of the Sabbath. Now, upon this and other similar practices of the ancient church, take only this one passage more from the same, your favourite Epistle: What the universal church practises all over the world, to dispute whether it must be done, argues the most insolent madness, insolentissime insanis est.

But perhaps Martin Luther, in the 16th century, will be a greater authority to some persons, than St. Augustin, in the 4th. Read then in the catechism manufactured by this Patriarch of the reformation, for the use of parsons, schoolmasters, and masters of families. "Q. What is the second commandment? A. Thou shalt not take the name of God unprofitably. Q. What is the tenth? A. Thou shalt not COVET thy neighbour's, &c. (Appendix to the *Luth. Germ. Bible*, Lumeburgh, 1640, p. 33.) Luther's catechism is followed in this, by the *New-Jerusalem church*; see their Liturgy, p. 33. This division, which lays so much stress

FLEURY's Catechism, Lesson vi.

I am the Lord your God, &c. You shall not have strange gods before me. You shall not make to yourselves any idol, nor any image, TO ADORE IT.

P. May be ; but what pleasure can you find in *making images*, when it has been so strictly forbidden ?

C. Forbidden ! yes, to make idols, images or statues to *adore them*, as did all nations at the time when the Lord separated his chosen people from the midst of them. Any other construction of that prohibition would be absurd, and contrary to Scripture itself, nay, to the practice of even the most scrupulous among the reformers.*

P. Very well ; but you cannot deny that you *adore* your images ; how often have I seen you on your knees before them !

C. The proof is convincing indeed ! Can I not pray to God, as well before an image, as before any thing else ? the intention is every thing.

P. You want to put me off ; but I am very sure it is to the image you pray ; no later than yesterday, did not I see you, when you were so devoutly pouring forth hundreds of your *pray for us* to your Plaster Madenna ?

C. Yes, and thousand *have mercy on me's* to my wooden Crucifix ! It is a fine thing to have discernment and not to stick to appearances ? Any other than a witty man would have believed that these representations were there, only for the purpose of fixing my attention, and excite my devotion by the remembrance of the pious objects which they retrace to the mind ; and that, with due proportion, I profess to these images no other kind of love and reverence, than what you entertain for your family portraits, or that of our great Washington. But if it is really so, which of us is a greater idolater ?

P. At this rate, neither. Indeed, my friend, I never laid too much stress on that point ; and to shew you

upon the prohibition of COVETING, was probably considered of old, as it should in our days, of a greater importance among Christians, than that of idolatry, the danger of which can now affect none but diseased imaginations. We are sorry to find in this number, the author of the art. *Decalogue* in the *American Encyclop.* ; a work intended, no doubt, as a standard of the actual state of the human mind in this country, and which will greatly jeopardize its character of liberality, when our nephews, cured of all remains of our anticatholic infirmities, will peruse this article, and some others, such as Anti-Christ, Apocalypse, Babylon, &c. &c.

* It is a great pity that we have not been challenged to find in Scripture images of the blessed Virgin, or of St. Dominic. As to the holy fathers, St. Augustin will be explicit enough for all the others on that subject in that same Epistle to *Januarius*, which ought to be read in the original and not in any other source, not even in Spangles himself. I think that the *motions of the soul, whilst it is encased in its material dwelling, are retarded in their activity ; but if from corporeal representations, it is raised to the spiritual objects, which they are intended to exhibit, it acquires a new vigour by the transition ; and like fire, which becomes more fervent by agitation, it is transported with a more vivid fervour of charity.*

that I am not such a vandal as you might imagine, I have given a drawing master to my son, who already draws very fine figures.

C. And that without any breach of the second commandment?

P. Surely ; but again, I don't pay to his images so much respect as you do to yours. It is in this you exceed all lawful bounds ; you treat them as idols ; you even place them upon your altars ; and so you do with your saints' relicks. All this, say what you may, smells very strongly of idolatry.

C. You have a prodigious fine scent, neighbour. Do you not yourselves, shew the same reverence to your family portraits, or to our Washington ? Do you hang them in your passages, or some still more ignoble parts of your houses ; or rather in drawing-rooms, in congress-halls, or such other conspicuous places ? Have I not seen a celebrated orator, appointed to deliver a patriotic harangue on the anniversary of our independence, prelude to his speech by a low bow to the bust of our hero, erected in the hall amidst military trophies to grace the solemnity ? do not all the members of the British parliament, even the bench of bishops, make a profound obeisance to the *vacant* throne ? Is all this idolatry ? no, my friend, we must not be so narrow minded, it would occasion too many blunders.

P. Every one is the best judge for himself ; for my part, though very liberal, I always dread becoming an idolater, unknowingly to myself. But you do not mind such trifles ; bread, the cross, images, reliques, the Virgin Mary, you *adore* every thing.

C. Neighbour, neighbour, you are growing warm.

P. I? no ; but you plead guilty : you have just now acknowledged that you honour, that you pray to the Virgin Mary.

C. Honour and pray, Oh ! yes, this I grant ; and you, my friend, can you forbear loving, honouring and invoking, the mother of our adorable Jesus ? would you have refused to her these expressions of your respect and confidence, whilst she was living on earth ? The Cana couple were less scrupulous, and had no reason to repent it. Do

you think that now in heaven, she has less kindness and charity than she had in her temporary exile? How many times, when in trouble or affliction, have you not requested me to pray for you? I have done it indeed from my heart. Surely it is not possible that our praying for each other, either in heaven or on earth, should be displeasing to our Lord, who takes such a delight in encouraging mutual affection and benevolence.

P. Well, I declare, I prefer addressing myself directly to him.

C. I do not see that the one hinders the other.

P. Yes it does; it is injuring his exclusive mediationship. To pray to Mary and the saints! To *adore* Mary, to *adore* the saints! what Christianity is this?

C. Who talks of adoring them? where have you found this, but in your own diseased brain?

P. Oh! I could shew it to you, at least in twenty places in my pamphlet.

C. This I believe; it is its proper place; but as for us, I have already told you that we *adore* none but *God*. His servants and friends, we honour, we reverence, we request to pray for us and with us, and that's all.

P. But why do you do even that much? the first Christians never practised the like.

C. You are greatly mistaken.

P. Shew me in St. Augustine that worship of saints, of images, of relics.

C. I could shew it in more ancient fathers than him, even in the very first ones.*

* In order that the challenger may not accuse C. of gasconism, he is desired to search at his leisure for the following places, St. Ignatius, (Epist. ad Ephes.) St. Justin, (2d apolog.) Hegesippus in Eusebi. lib. 3. c. 32; Origenes in ten different places, viz. Exhort. ad Martyr, n. 30; in Canticla, l. 3; Homil. 24; in Num. n. 1. &c. St. Ireneus, l. 4. c. 31, and l. 5. c. 29; St. Cyprian, Epist. 57, ad Cornel. He may examine the Apostolic Liturgies, and those of all the Oriental churches. But if he will spare so much trouble, he may take the word of the protestant Mosheim, who, after enumerating the feasts kept by Christians in the first century, makes the following ingenuous confession: "To these we may add the days on which the blessed Martyrs laid down their lives for the truth, which days were probably dignified with peculiar solemnities and marks of veneration from the earliest times."—(Cent. 1. part ii. c. 4. n. 4.) We do not see what false delicacy can induce Christians to prefer to these glorious examples those of the heathens, of Celsus, of Eunapius, of Julian, Maximus, &c.; or those of the Manicheans, Arians, Vigilantius, &c. who have, from the beginning, formed a perpetual chain of calumnious accusations against a worship so pure, so easy to be understood, so well calculated to excite us to the practice of virtue, and to bind together the triumphant and the militant churches into one communion of saints. That this devotion has had its abuses, we do not deny; but the church has uniformly disowned and detested them: this is equally certain; and we challenge, in our turn, any Defender to quote any decision of councils or popes in favour of those abuses. Read only the council of Trent on this subject. How much are those characters worthy of pity, who deal only in abuses and mischief!

P. No, No; it is St. Augustine, and no other, that I want. I know what he has said on this subject in his letter to a certain *Januarius*; Mr. Kn.... mentions it quite *a propos*.

C. What does he relate of it?

P. Nothing particular; but he refers us to Spanheim.

C. This may be a very learned man, for aught I know; but I am more disposed to credit St. Augustine himself, who is fully competent to explain his own meaning. From what I could read of him, he is very different from what you suppose; his works are crowded with histories of Saints, of miracles wrought by their invocation and the application of their relics. He even mentions some of these prodigies of which he was himself a witness; for example, many miraculous cures wrought by the relics of the Proto-Martyr St. Stephen.

P. What do you say? Saints' relics and miracles in St. Augustine? I thought he was quite anti-Catholic.

C. Just as much as all the other fathers, both before and after him. Ask your man, for instance, what he thinks of the acts of the martyrdom of St. Ignatius and St. Polycarp, those illustrious apostolic fathers, and of those poor simpletons of Antioch and Smyrna, who looked upon their relics as the most valuable jewel in the world, in the earliest times. The Pagans surprised at this new kind of devotion, imagined, as you do, that they meant to adore and deify them; but the good Christians laughed at their scandal, and continued to collect most carefully those precious treasures. You ought, indeed, to be ashamed of joining the heathens in the war they have waged against relics.

P. I assure you it would be difficult to reconcile me with them.

C. Nothing however can be more innocent, good neighbour; only see how in the great processions of the Lodges at Philadelphia, they carry with pompous honours a simple lock of the hair of our venerated Washington. Do you take all those gentlemen for Idolaters? have the Rev. brothers any objection to join in that ceremony? no more than they have to the tapers, in-

sense, oil, and wine employed in their consecrations or holy libations. Every thing depends on the meaning attached to the action; and if there was no greater obstacle, I do not think this could prove, but to some Iconoclast of old, a great hinderance to a reunion.

P. Yet, after all, we find nothing of this in Scripture.

C. Oh! my friend, have done with that foolish cant; can we follow this rule to the letter? But, besides, do you think Scripture would be wanting, if necessary? did not the first disciples profess the highest veneration for every thing that had only touched the body of our Saviour or of the Apostles? more simple than you, they held a handkerchief of St. Paul as a treasure; and you take it to be criminal in us to preserve, with affection and respect, the remains which we possess of the mortal spoils of those happy friends of the Lord?

P. I see now that St. Augustine is no better than the rest. The Gospel Treasury is very right, when it states (vol. 4. p. 117.) that *from the second century the change was already accomplished in the church of Christ, so far as to be like the substitution of a painted harlot in the place of a beauteous and chaste matron.* It was very early however for the church to be so far degraded; one more step back, and the corruptions would fall on the Apostles themselves. But to return to St. Augustine, I confess that your observations excite in me a strange surprise; Mr. Kn.... seemed to have such a confidence in him, and to consider him as such a good Protestant! Has he also patronized your other corruptions?

C. I do not think you could name one that he has not defended.

P. What! not even Purgatory? This is very new however, and very strange.

C. You hit precisely upon the point, on which he is the most explicit.

P. Is it possible?

C. Surely, and our service for the dead is full of his most beautiful passages. But it is particularly in the book of his confessions, you should read an account of that affecting conversation he had with his mother,

short time before her death, in which she recommended to him to remember her in the holy sacrifice of mass.* But what reason have you to reject Purgatory?

P. What? because there is no mention of it in Scripture.

C. Are you very sure of this? when you see in it prayers offered for the dead, do you think they are offered for the damned?

P. I know what passage you allude to; but no Macabees, my friend; we do not acknowledge their authority.

C. I know very well that, like Antiochus, you are at war with them, because they speak too plain for you, just as your forefathers discarded the Epistle of St. James, that of St. Jude, or that of St. Paul to the Hebrews, &c. &c. Even now, some reject the whole of the apostolic letters at once. But what right have you to explode what you please from Scripture? I would be glad to know by what principle or authority you are governed in that discrimination. Nothing can be more arbitrary.

P. No, my friend; we rest for that, as for every thing else, upon our private judgment.

C. So, private judgment decides among you what is Scripture and what is not; and the whole without any reference to tradition. Infallible authority indeed!! But what does this Supreme Judge pronounce on that passage of St. Matthew, (xii. 32.) in which our Lord, speaking of the sin against the Holy Ghost, says that it will be forgiven *neither in this world, nor in the world to come*, which supposes that some other sins will. Now in hell there is no redemption; and into heaven nothing defiled can enter; some middle place must then be assigned in another world, where sins may be forgiven. What does also private judgment say of that prison,

* Throughout the works of the ancient fathers nothing is to be more frequently met with, than rules and recommendations for offering anniversary masses and prayers of every kind for the dead. This is a testimony both of their belief in purgatory and of their respect for the holy sacrifice. "We pray to God for the souls of all who have died before us, as we believe the oblation of that holy and august sacrifice which is put on the altar, to be of the greatest efficacy for the souls of those for whom it is offered." (See St. Cyril of Jerusalem, Cat. myst. 5.) The works of Tertullian, Cyprian, Ambrose, Chrysostom, &c. abound with passages to the same effect. As for the bigoted Catholic Augustine, we might easily refer to more than fifty passages in his works that relate to this particular point. Not only all the points of the Catholic doctrine, but the principal and sometimes the minutest practices of the church, as observed to this day, can be justified by innumerable passages quoted on each point from the voluminous works of that learned and pious Father, who does but little honour to the friendly appeals of *Spanheim* or *Kn...*

(St. Matt. v. 27.) a place of payment, and yet delivery at length—of that *fire through which* St. Paul affirms that *some will be saved?* is it the fire of hell? And when we are told that *nothing defiled can enter heaven*, does it mean that venial sins are no defilements, or will you unmercifully send them all to hell? perhaps would you forgive them without any expiation; but who has issued for you the patent of such indulgences?

P. Indulgences! it's for you to talk of them. We have no such thing among us.

C. I think, indeed, you have much more extensive ones than the Catholics. Is it not one of your principles, that the Lord has so completely done every thing for us, that it is quite useless to perform the least work of expiation and penance? Is not this taking at once the plenary indulgence? Believe me, all those monks of the reformation, who quitted their convents to reform and *people* the world, took good care not to give up the indulgences of Rome without first securing to themselves much more convenient ones.

P. Where could they find any, more convenient than those, of which they had first obtained the wholesale? Such indulgences, for instance, as have at all times been sold among you, to have the right of living as you please, and of committing every kind of enormities? I do not wonder, indeed, that the world has hitherto been so depraved! it is high time to remedy such gross corruptions.

C. What strange indulgences do you speak of? are they also of the manufactory of your *Kn....*

P. Not quite: he says he has discovered them in the *venerable Seeker.* (p. 45.)

C. Valuable discovery indeed! I wish I had sooner become acquainted with those commodious indulgences: I would not have taken so much trouble to perform the many cumbersome duties with which our Priests keep perplexing us the whole year round.

P. How well you act your part! People do not like to boast of such privileges; but I would lay any thing you have long purchased them for your family; your children are mischievous enough for that.

C. Not more than your's, you may be sure : But tell me, then, all you know about those indulgences ? have you seen the patent of them ?

P. No ; Mr. Kn.... does not mention it.

C. See what oversight ! any Catholic might come and tell him to his face it is another piece of his own coining. But does he say at least where they are for sale ? perhaps the Dominicans of Baltimore have the exclusive privilege.

P. You may jeer, my friend ; but, Dominicans or not, I am pretty sure your men of St. Mary's are not at a loss where to procure them for you. Is that conceivable ! Indulgences, not for committed sins, but to commit sin ! and again, to be effectual for two or three generations ! (p. 45.) and why not renewable for ever ? a pontifical warrant for the forgiveness of sins, before the persons who were to commit them were in existence ! what more ? a sort of family diploma for transgressing the laws of God ! Has the like ever been heard of ?

C. Not often, I suppose, before Secker or Mr. Kn....*

P. No, nothing after this can appear incredible from those Popes. They are truly that *BEAST* (p. 3.) that pushes with both head and horns through every thing that falls in its way. Did not I tell you that all is lost, if ever it comes here ? Think you that our laws could stop it in its career, when it sweeps away all divine laws in the stream of its boundless indulgences ? Fye, for shame ! for a little money† indulgences to commit sin !

* Not often ! very often, indeed, as incredible as it may appear ; & was such monstrous inventions that became the great engine of the first reformers ; the more foolish they seemed, the more voraciously were they swallowed down by the multitude ; real abuses have never been wanting, but never been enough for exaggerated minds. As for these absurd indulgences to commit sin, Mr. Kn.... would regret that we could doubt of the important, and as he says, decisive share they had in the success of their glorious enterprize. (p. 45.) "It needs scarcely be observed that this horrid, this blasphemous traffic, the enormity of which no language can depict, occasioned the Lutheran reformation ; and at length tended to open the long benighted eyes of enslaved humanity." After that, how dare " St. Mary's Vindicators decry the consequences of that ever-memorable reformation !" They may, however, with many others, pity and laugh at these antiquated hobby-horses. Yet, you may be sure, these gross, but useful misrepresentations will be still repeated, reprinted, may even still be believed, and for a long while perhaps after us, by those who would not be willing to remain semi-protestant or half presbyterian.

† As to this reproach of selling the spiritual benefit of indulgences, every Catholic knows what he ought to think of it ; he knows also how severe are the principles and laws of the church against simony. What is given by each penitent, according to his discretion, either to the poor, the sick, or the prisoner, through a spirit of expiations for his sins, is given in compliance with the counsel, *Redeem thou thy sins with alms ; give alms and behold all things are clean unto you* ; no part of it goes into the Pope's coffers. If it has sometimes happened, the penitent has been directed to apply these eleemosynary benefactions to certain particular purposes, such as the support of the missions, the building of temples to the glory of the Most High, as was the case under Leo X. for St. Peter's church at Rome, it can only

family diplomas for the same purpose ! and after that, what do you do with your Purgatory ? where was the use of inventing it ?

C. Say rather that we ought to seal up the mouth of the infernal pit.

P. Patience : it may come in its turn ; your church has unlimited powers : I despair not of seeing her promise heaven, independently of indulgences, even to the greatest sinners.

C. Without indulgences ! and perhaps also without repentance and amendment ?

P. Repentance and amendment ! you care much for that indeed ! it may do elsewhere ; but as Mr. Kn.... observes, *a Catholic freeman of the United States, whatever be his vices, must get easier off than a poor Catholic of Ireland, of Portugal, of Spain, &c.* (p. 43.)

C. Don't believe that, neighbour ; you say yourself that with our Dominicans neither individual interest, nor time serving policy are of any avail ; they here enforce both the principles and practice of the church as well as they do at Rome, or anywhere ; and in these days of relaxation invite us to confession no less strenuously than they did in the primitive fervour of Christianity.

P. In the times of primitive fervour ? you mean, I suppose, at farthest, in the 13th century, the time of your Lateran council, and of Innocent the third.

C. Is it from *Mnemonika* you borrow this calculation ? That of the Gospel comes nearer to the point ; only turn to the passages so often quoted, and try to explain them without confession. *To bind or to loose, to retain or to forgive*—how can this be done without special informa-

be said, that in itself, it was very good and praise-worthy. Both in the Old and New Testament, numerous examples may be found to justify such a measure ; neither Moses, Esdras, nor St. Paul, evinced any false delicacy, or scrupled to receive donations for such purposes, more than any Pope. If many abuses have been committed, both in granting and in obtaining indulgences, through the depravity or negligence of individuals, these cannot in justice be charged upon the church, to the prejudice of her doctrine, especially as she has always been so careful to condemn and disown them, as may be seen in the collection of the constitutions of the Popes and councils, particularly the council of Trent, (*decreto de indulgentiis.*) A similar abuse of indulgences has, more than once, taken place in some of the reformed churches who retained some practice of them, though equally disclaimed by them, as appears, for instance, by the numerous complaints made in England against the raising of money by such means, in the convocations of the years 1584, 1597, 1599, 1640, 1710, 1714. On the other hand, every complaint against indulgences at large, is still more unjust from men, whose doctrine, that the works of penance are a denial of the efficacy of Christ's passion, offers to sinners a more excessive indulgence than any Pope in the plenitude of his power has yet ventured to grant.

tion of the cause? Indeed, you have no reason to complain now-a-days; you might perhaps have undergone a trial somewhat more difficult, had you come at the time when confession was so often public and accompanied with such rigorous satisfactions!

P. Mercy! what times! I would still prefer your secret proceedings.

C. You may indeed be contented with them, for they fully satisfy to the institution of the Lord, and always were deemed sufficient, as was said by Pope Leo, at the very time when public penance was still in full vigour. It is, no doubt, the province of the Church to regulate the manner of exercising her own powers.

P. But do you really find traces of it in history, higher up than the 18th century?

C. What a question is this, after I have already mentioned to you a Pope who lived in the 5th?* Indeed, my friend, if confession, as well as the belief of the real presence, was not coeval with the church, it never could, at any epoch whatever, have been tamely submitted to by the universality of Christians, Latins, Greeks, Schismatics, Heretics &c. without at least exciting great reclamations and commotions, which history could not have failed to record. This is plain good sense. Would you have me quote passages? I think I could easily find a long string of them in some of my books, and at a very little expense, overwhelm you with a full load of erudition. And what is very remarkable, is, that the most ancient fathers and councils have spoken of this practice, not as of one which they proposed to introduce, but as of one which they had found established, and whose origin none of them ever attempted to assign. Shall I go for the texts now?

P. No necessity; so much learning would confuse me.

C. Yet, my friend, you must choose, either to trust to the authority of your old mother the church, or to examine the question seriously. The subject is certainly worth your attention. Will you for ever be satisfied with empty assertions and windy declamations?

* See note on Confession.

P. But can I also take the word of your church for every thing?

C. Why not, when you are assured of her titles? Besides, you very well see that for every article she proposes to your belief, she is the first to lead you straight to Scripture. It is in that venerable source, she points out to you the establishment of this law, without which it is impossible to make any sense of the most beautiful passages of the Gospel; in vain are they repeated in several places, you know neither what the Lord promises, nor what he demands of you.

P. I am sure he does not demand of me that I should reveal my sins to a fellow man. What could be the use of it?

C. Poor man! Is it you who have dictated the conditions of the bargain? neither would you, I suppose, have demanded so much of your Saviour; you would not have called him down from heaven for such insignificant trifles as your tottering creeds and party coloured worships. I lay, you would quite as easily have dispensed with him and his grace, as with his sacraments.

P. I would at least willingly dispense with his Priests. The whole of that accursed race, *instead of forming a pattern or example of his blessed, meek, and lowly conduct upon earth, exhibit the most detestable pride and arrogance.*

C. This is from your *Mr. Kn....* I suppose.

P. Oh yes, and many other most energetic things against all those canonical and temporal mixtures, which were originally derived from *HELL*, and thither ought to be sent again. (p. 56.)

C. Nothing in this at least for the Presbytery?

P. I don't know; surely all want reformation; Protestants as well as Catholics have their *spiritual slavery* and *respective tyrants* to endure. All possible hierarchies and *prelacies of sinful men* came together from the same *sulphureous source*. *Popes, Cardinals, Metropolitans and Primates, Bishops and Archbishops, Dignitaries of every name*, either of old or recent fabric, from *London or Rome* he does not care, he views them all "like the *apostate Spirits, indulged in that passion which hurried*

them from the presence of God, and permitted to assume upon earth a proud triumph over the doctrine and example of the meek and lowly Jesus. (p. 66.)

C. What a Puritanical severity!

P. I consider it truly Catholic; yes; Catholic is not what you suppose; too long have you exclusively claimed that name; we shall see whether you dare dispute with us for our share in it.

C. Take care, however, lest you confound every thing, so as not even to be understood.*

P. Never fear; Mr. Kn.... and Spanheim know very well that in former times all was Catholic without so much ceremony, and how heterogeneous soever the mixture might appear.

C. Well; I have no objection; but now as you are Catholic, will you soon go to confession, and come to mass with me at St. Mary's?

P. To confession? we shall see that; I need not tell you what I mean to do: public penance, you know, is out of date—As for mass, I suppose I can also very well be a Catholic without it. That business of mass is also one of your traditions?

C. Tradition! no doubt, and a very ancient one, you may be sure. Try, for instance, to deny that St. Ambrose, St. Cyril, St. Chrysostomus, St. Bazil, or St. Augustine have said mass in their time.

P. What of that? Have you no better authority? Is mass of no higher antiquity than the fourth and fifth centuries? It is for more remote ages Mr. Kn.... challenges you.

C. How fond he is of old dates for a fashionable of modern times! But we may easily satisfy his taste; Clement, Ignatius, Justin, Irenæus, Tertullian, Cyprian, &c. notwithstanding the religious secrecy recommended in their time concerning that adorable mystery, afford us in their works sufficient proofs of their belief in the holy Eucharist, not only with regard to the real presence, but

* *Velint nolint, Catholicam Ecclesiam nihil aliud quam Catholicam vocant; non enim possent intelligi nisi hoc eam nomine discernant quo ab universo orbe nuncupatur.* St. Aug. de Vera Relig. c. 7.

Heretics, in spite of themselves, give to our church no other name than that of Catholic. for they never could be understood, if they did not distinguish it by that appellation, under which it is known over the whole world. Aug. on true relig. c. 7.

also as to its being a true sacrifice, in which the body and blood of J. C. continue to be offered under the elements of bread and wine.* If this is not antiquity enough for you, I may lead you, if you choose, as far back as the Prophets—Yes, the Prophets.—Do you think they have not announced the divine sacrifice? What can then be the meaning of Malachy, when he promises you *a clean oblation that will be offered and sacrificed in every place from the rising to the setting sun, to the name of the Lord?* Is it only a victim in figure which he announces?—And when St. Paul extols the new Priesthood, the new altar and its sacrifice so far above the ancient, (Hebr. xiii. 10.) when he calls this the true partaking of the body and blood of the Lord, destined to perpetuate the memory of his bloody sacrifice,—did all this imply neither altar, priest, nor mass?

P. St. Paul, you may be certain, did not attach to it the same importance as you.

C. What do you say? He attached less importance than we do to the holy Eucharist, who said that what he delivered to the Christians on that subject, he had received from the Lord—who reserved for himself the special disposal of all the arrangements concerning its administration—who, above all, spoke in such energetic terms of the crime of those who receive unworthily the body and blood of the Lord!—And St. John, the beloved disciple—do you think he had less exalted notions of the Eucharistic sacrifice? Did you ever reflect on that celebrated vision, related in the Apocalypse, which he had precisely on a Sunday? Are you very sure it makes no allusion to the divine sacrifice of our altars? He there gives you the description of a numerous assembly, over which presides a venerable old man, seated upon a throne, and surrounded by twenty four Elders, or Priests.—He speaks of sacerdotal vestments, of white robes, of the implements of our worship, such as an altar, candlesticks, censers and a sealed volume, of hymns and canticles, of a spring of living and life-giving water. Before the throne and in the midst of the Priests stands a lamb, as it were

* See the note on transubstantiation.

slain, to whom all present render divine honours. It is then a sacrifice, at which Jesus Christ is present, and as he is the victim of it, so must he also be the principal Pontiff—Under the altar, are the martyrs, who demand that their blood should be avenged, an evident allusion to the well known practice of the primitive church, of celebrating the divine mysteries on the tombs and reliques of martyrs—An angel is present, offering incense to the Almighty, representing the prayers of the saints or of the faithful.—All this looks very much indeed like mass; and I would be apt to believe that St. John was much less averse than you from ceremonies. Should he return upon earth, I have no doubt he would rather join some venerable old fellow-bishop offering at the altar, than remain at a stand till Mr. Kn.... had done reforming and simplifying men and things. Now, my friend, if nothing is wanting in Scripture, but the words *mass* and *transubstantiation*, are you then determined to be ever at war with *words alone*?

P. Oh! yes, I am very fond of *words* and of grammar. Shew me, if you can, shew me *missa* or *transubstantiation* in ancient authors?

C. But, neighbour, if I shew you the thing itself, should you not be better satisfied? The *words* have come only after the *heresies*—Was our Saviour less of the same nature with his Father, before the church called him *Consubstantial*? Can you find in Scripture the words *Trinity* and *Incarnation*? And what would you say, if I asked you to shew me in ancient authors the Christians called by the name of *Protestants*?

P. It is, however, a very good thing to know etymologies; for example, *Canonicity* from *Kanon*, *Ecclesial*, from *Εκκλησια*, *Advocating* from *Ad* and *Voco*.*

C. And *blunder*, from what?—But there are words which allude to such ancient practices, that their origin seems to lose itself in the night of time. Such might be the word *missa*. It is so old, that in the time of St. Augustine, in the fourth century, authors disputed about its origin in Africa, in Spain, and in France. Yet we may see its

* The learned gentlemen of St. Mary's have authority for the word *Canonicity*, (viz. Perry's *Dictionary*.) The learned Defender may look for *Ecclesial*, *Advocating*, &c. &c.

analogy with the holy action which it designated even at that period ; it probably meant the practice then established of *dismissing*, at a certain part of the divine service, those who were not entitled to be present at the *oblation*, the *consecration*, and *communion*. This alone would be sufficient to designate the sacrifice of mass as the most holy and sacred rite of Christians, and to shew how they have understood their religious interest, who, by voluntarily *dismissing themselves* from the sacred oblation, to retain but little more than preaching, have, of their own accord, taken their rank among those, who either did not yet belong to the church of Christ, or had deserved to be excluded from its venerable mysteries.—So far I admit with you that it is not altogether losing time to pry into etymologies. I might perhaps derive the same advantage from that of the word *Transubstantiation* ;* but when we are assured of the thing, the words are of little consequence. Now all the first fathers concur in describing the holy sacrifice, such in substance as we have it among us : they speak of the oblation, of the real presence of our Lord after the consecration of the elements, of the four-fold nature of the sacrifice, which is at once a holocaust, a victim of propitiation, of impetration, and of Eucharist or thanksgiving, of the communion of the faithful, and the dispositions which it requires, of the keeping of the holy sacrament for the absent and sick brethren, &c. What more do you want ?

P. I would wish to see mass books of those early times.

C. Well ; that you may. The books in which were recorded the liturgies of the first ages, so ancient that they always bore the name of the Apostles, are still extant. You would find them perfectly similar to ours in all the essentials. If you ask for the same words, you demand what is impossible, since, in the beginning, the liturgy was celebrated in the several languages of the nations to which it was carried.

P. There you have caught yourself in a snare. Why then do you give it to us now in Latin exclusively ?

* See in the Appendix the note on *Transubstantiation*.

C. Because from the first ages it was given in Latin for the whole western church, and in Greek, Armenian and Syriac for the eastern. As these have retained their primitive liturgy, and still use it in its ancient language, so have we done with ours. You conceive that it could not have been successively accommodated to the fifty barbarous idioms which superseded, in Europe, the Roman language, without introducing the strangest confusion; and to this circumstance particularly are we indebted for the preservation of the ancient languages, and of their most valuable monuments, through the darker ages.*

P. *He who doeth evil, hateth the light.* You conceal your liturgy as you would magical operations.

C. It is not the black art, at least, I assure you. Was then the liturgy concealed, so long as the Latin was the vulgar language, and so long as it continued to be the fashionable one? Is it concealed, even now, from that legion of scholars who surround us? And for the rest, is it not translated into every living idiom?

P. Why then do you not at once celebrate it in English?

C. And in French, in Dutch, Irish, Scotch, and Spanish, all at once and in the same church!! But let me ask you whether, unless you follow the singing in your book, you always plainly understand what they sing in your church, even in English? Have we not also our books and translations in our hands? Believe me then, don't bear hard upon us in matters of so little importance.†

* The Missionaries, (who were sent from Rome to the different nations of the west), would have deemed it a degradation of the holy sacrifice, to subject it to the caprice and variations of a barbarous idiom; and their disciples, who felt not the thirst of innovation, were proud to tread in the footsteps of their teachers. The practice has been severely reprobated by the reformed theologians: but it was fortunate for mankind, that the Apostles of the northern nations were less wise than their modern critics. Had they adopted, in the liturgy, the language of their proselytes, literature would probably have perished with the empire of Rome. By preserving the use of the Latin tongue, they imposed on the clergy the necessity of study, kept alive the spirit of improvement, and transmitted to future generations the writings of the classics, and the monuments of profane and ecclesiastical history. See the very interesting work on the *antiquities of the Anglo-Saxon church*, by the Rev. John Lingard, London, 1810, in which he fully justifies the character of those holy Catholic Missionaries, to whose unremitting labours, the Presbytery, as well as all other denominations of Christians, in England and its dependencies, are indebted for the light of the Gospel.

† The Roman Church is not the only one that celebrates its liturgy in a dead language. The Greek Catholics as well as schismatics, have theirs in ancient Greek, which is not less different from the modern, than the Italian and Spanish are from the Latin. So it is with the Maronites, the Coptis, Jacobites, Armenians, Syrians.—But a still more decisive case is that of the Jewish service at the time of Jesus Christ, to which this divine master disdained not to conform, though it was performed in Hebrew; a language which had then long ceased to be the vulgar one among the Jews.—Yet this is a matter of pure discipline, which for good reasons the church would not hesitate to alter, as is proved by the permission granted by Pope Paul III. to the Chinese to celebrate the liturgy in their own language; a dispensation however, which they never found it necessary to make use of. See *memoranda on China* of F. Le Comte.

Allow us to use, in the holy mysteries and divine service, that old traditional and Catholic language, which becomes for us a necessary medium of communication with our brethren of all nations. As for those worships, which are concentrated in one particular country, or which vary in every age and climate, they may do what suits them best: Constance and uniformity are for them of no consequence. Public instruction is quite another affair; as to this, you may rest assured that it will not be wanting to you, either from the pulpit or from books, in English, French, and German, or any other language that you may choose. Never fear; only come to mass, as you ought, if you like the name of Catholic. After all, what have they given you in its stead?

P. No great things indeed.* The chief point insisted upon with us, is to discard, at any rate, both oblation and sacrifice. As to the rest, every one is permitted to act or think as he pleases. Some are yet for celebrating the *Lord's Supper*, and believe that the *Lord* is there present *with* or *under* the bread; others have dismissed the *Lord*, and kept only the bread; others have laid the whole aside, and I think it is quite as well: for, as Mr. Ku.... says, the simpler, the better; and I do not know what can be the use of that remnant of *bread*, no more than of water in baptism, with which we might as well dispense as so many others.

C. Surely, and then I would advise you also to stay at home: for it seems to me that you may do as well with the book and the private spirit, no matter whether divine or human, as with all the useless formalities of the pulpit and the human and fallible traditions of the meeting.

P. As to that, my friend, whatever I may have said in a fit of anger against Priesthood, I am not of your opinion; temples and ministers always answer some purpose. Reformation cannot go so far as that.

* The *Vindicators* said, (p. 23.) "the *Lord* was in his ancient temple—the tabernacle in the wilderness, and the sanctuary in Jerusalem contained most valuable pledges of his divine presence, &c." How many others confess, that if the *Bible* alone is all our religion, we are less favoured than the Jews. "If we have only the means of beholding Christ in letters cast at the foundry and impressed at the printer's, (and how many cannot avail themselves of these helps; some have no money and some cannot read) alas! who does not say: *Lord, we beseech thee, bring us back to the times of Moses, when thou didst converse with the people: they beheld thy glory and received thy answers from between the Cherubim; but we, alas, can neither see thee, feel thee, nor communicate with thee.*" (*The Sceptic Manual Intro.* p. lxxiii.)

C. Why not, if you please? Would examples of this simplification be wanting? or do you pretend to make us witness in the Gospel the solemnity of your *vows of ordination*? Pontiffs are good, as St. Paul says, where there are sacrifices to offer; or ministers of the Gospel, where there is some authority in them to command the people's belief. But when people have nothing to give you but their own ideas, I do not see what right they can have to oblige you to go to school till the end of your life, to learn what you already know, or what you might so easily learn by yourself. Patience; I hope you will still find room for improving on your system of simplicity.*

P. Let our friend manage that for us; depend upon it, he will not suffer one single useless encumbrance to subsist in religion, if he can help it. Another very learned man has already published a most beautiful sermon on that *simplicity*, in which he has gone at once to such extremes, as almost to have frightened us.

C. Who is he, and what does he say?

P. I think it was the orator of an assembly of ministers at Boston, in 1810;† his opinion is, that we must simplify our ritual, and still more our creed, in which, says he, there yet remains a great deal of superstition; that the whole must be reduced to one single article: *Jesus the Messenger of God*, no matter whether he be man, angel, or God; that all the rest, without any exception, is a matter of perfect indifference. It is folly, says he, to adopt more than one fundamental article, when you aim at coalescing all into one solitary church of Christ, which may at once be distinguished from the Roman Prostitute.

C. I am afraid you will find it equally difficult to agree upon that one article. Why don't you rather become a *free mason*; like this people, lay, with profound

* Numerous societies among those to whom the *defender* allows a rank in the *church of Christ*, have already arrived at that point of simplification, to reject the necessity of the ministry. This taste for spiritual independence is at present gaining great favour among the reformed churches in the north of Europe. The question seriously proposed, whether preaching and public worship should henceforth be considered as necessary as they might be in the time of the reformation. Loeffen, with many more, decides it in the negative. Wetengel, superintendent at Graitz, has written in support of the usefulness of the ministry. (See Hallische, 1808, p. 775.)

† Dr. Porter's convention sermon.

reverence, the superannuated Bible asleep upon a cushion, take *reason* for your *guide*, *philosophy* for your *chart*, and set aside, at once, *all dogmas*, and *all forms*! That's the proper religion for our times, the reformation of all reformatory!

P. Every thing has its course, my friend, we must not be so hasty: let us only wait for the improvements promised by our faithful and zealous Mr. Kn.... Would you not wish him to arrange something for yourself also?

C. Oh no! I say like you: Let our own gentlemen manage matters for us.

P. But your gentlemen never reform any thing. See again this year their *Corpus-christi* procession.

C. What fault do you find in it?

P. What fault? was such a practice known to the Apostles, or to the first Christians? Mr. Kn.... challenges you to prove that Ignatius, Polycarp, or Justin, although so devout, as you say, to the Eucharist, ever mentioned that procession.

C. Granted, my friend; neither St. Peter, nor St. Paul under Nero, nor any of those other saints under their several persecutors, ever made any other procession, than from their prisons to the tribunals, and from the tribunals to the amphitheatre: but this is no reason, I hope, why others should not be made, in happier and more peaceable times. At least, the five or six thousand citizens of all ranks and denominations, who crowded to our late procession, evinced by their orderly and truly religious behaviour that this ceremony answers its object perfectly well.

P. And what can be the object of those processions, which the first Christians never knew?

C. Many other things were unknown to them, which to yourselves appear very good at this time. But as soon as peace was restored to the church, the sacred rites, which they had celebrated in secret with that simple pomp which such circumstances would admit of, began every where to be solemnized with all the magnificence which tender piety could devise. Nothing was rejected, which, in the course of ages, was suggested as proper to assist in promoting devotion, particularly towards

divine Eucharist. The carrying of it in procession through the streets, in the glaring array of religious triumph, was one of those salutary institutions introduced after a lapse of ages, which had the desired effect of reviving the zeal of Christians. Its meaning or object was —1st. to celebrate the victory of the Catholic faith over the sacramentarian errors of Berengarius;—2dly. to commemorate the beneficent excursions of J. C. and especially his triumphal entry into Jerusalem, amidst the joyful acclamations of the people;—3dly. to sanctify and bless, by his divine presence, all places of public resort through which he is carried. For Christians, who believe his real presence in the holy sacrament, nothing could be more natural than to exhibit on such occasions the liveliest transports of religious zeal; and I am fully convinced that the first Christians, if they could revive in our days, would much more readily recognize their brethren by those splendid manifestations* of piety towards their divine master, than by that profound nakedness of other worships, which leaves it a matter of doubt what they believe and what they reject in divine institutions.

P. It is in vain to argue with you, you have reasons for every thing. What an extraordinary people you are for your attachment to all your practices! in two thousand years you would still be like the first day!

C. Very well, my friend, we shall have patience; one is not better for changing every day.

* We could easily produce, in favour of religious pomp, crowds of the most decisive testimonies, even from protestant writers least suspected of exaggerated prepossessions in its behalf. The church historian *Mosheim*, on the subject of Aelius, (Cent. iv. part ii. chap. iii.) furnishes us with the following: "The desire of reducing religious worship to the greatest simplicity, however rational it may appear in itself and abstractly considered, will be considerably moderated in such as bestow a moment's attention upon the imperfection and infirmities of human nature in its present state. Mankind, generally speaking, have too little elevation of mind to be much affected with those forms and methods of worship, in which there is nothing striking to the outward senses. The great difficulty here, is in determining the lengths which it is prudent to go in the accommodation of religious ceremonies to human infirmity, and the grand point is to fix a medium in which a due regard may be shewn to the senses and imagination, without violating the dictates of right reason." Our dissenting brethren here generally suppose that the Catholic church has overstepped that just medium; but they will permit us to believe that they are not better qualified to determine it than the church itself. If ceremonies and sensible signs be required, both by the nature of man and by the institution of the Lord, we may believe that he has provided means to regulate them without violating the dictates of right reason, and that we are well founded in acknowledging in the church established by himself, an authority in these matters, superior to that of *Mosheim* or any of his fellow reformers, who at any time assumed the pretension of regulating her ceremonies. The authority of the celebrated anglican Bishop *Butler* might still appear more formal than that of *Mosheim*. He treated of this subject in a charge to his clergy, in 1761, in a manner so consonant with the principles of the Catholic church, and indeed of common sense, that the clamours of *Nonconformists* and simplifying bigotry immediately pointed him out as a partisan of Popery, and an *advocate of its anti-christian corruptions*. (*Butler's analogy of natural and revealed Religion*.)

P. Do you then think yourselves perfect in every point?

C. This is another affair: there is every where plenty of room for abuses. Since the first council of the Apostles at Jerusalem, down to that of Trent; and from the bull of St. Clement to the Corinthians, to those of Pius VI and Pius VII, the Catholic church has never ceased to reform, as much as she could, all abuses, as they stole in. But you know, that, owing to the corruption of human nature, it is like Cockle for ever sprouting anew. Must we, on that account, pluck out and destroy every thing at once? you recollect that our Lord forbade it to those who manifested in his time that impatient and restless disposition.

P. With your passive and quiet temper, reason would make no progress, and we might still be involved in the darkness of the middle ages, both in religion and the sciences.

C. Now again for the sciences; there's your fort, my friend; Religion and the sciences! But St. Mary's Vindicators have evinced, that a man may be a very faithful Catholic, and at the same time as zealous as you please for the progress of science.

P. This is not quite clear; our Mr. Kn.... has made great discoveries upon that subject.

C. What a man for discoveries! has he found the philosopher's stone, or the quadrature of the circle? What then does he say? does he contradict the facts of the *Vindicators*?

P. Oh! no: he does not mention them; but he asserts that those people never can do any thing good with our children.

C. This is not the question; does he alledge facts contrary to those which the *Vindicators* have produced?

P. You are too fond of facts, neighbour; he gains his points more speedily by positive and peremptory assertions.

C. *Assertions* may be good for such as feel no great interest in ascertaining the truth. But besides, the mischief is, that they are often contradicted by other people of the same party, and frequently by the auth-

himself: we hear, for instance, some writers accuse the Pope and Catholic clergy of being inimical to the progress of science, while others ascribe to them the intention of turning science into an engine of seduction.

P. Well, since you will have facts, I recollect one: he says that, out of that long string of Popes, only two or three can be mentioned, that held out protection and encouragement to sciences; not one indeed before the reformation; but that, even since that glorious epoch, "*it is undeniable that the Holy See, in the general spirit of its sovereign administration, discouraged the diffusion of literary and scientific knowledge, and sought to support the duration of its spiritual tyranny on the ignorance of the people.*" (p. 61.) What is your answer to this allegation?*

C. Follies deserve no answer; they only excite pity. I would fear to be laughed at, if I seriously discussed such a miserable falsehood.

P. You think then that you could find more than three Popes....

C. Hush, my friend; we might be heard by somebody.

P. But do you think that before the reformation....

C. Hush, I tell you; it is too ridiculous; your author must be a strange character indeed.

P. He is, however, a great scholar, a true luminary, highly spoken of by the whole neighbourhood.

C. Come, let us have done with him; he has already taken too much of my time.

P. Stay, neighbour; one word more about the Pastoral; won't you allow this at least to be a fine piece?

C. Fine! oh! inimitable certainly.

P. And that its author has been maliciously accused of bearing false witness against his neighbour?

C. And its defender too, I suppose? there you must excuse me; that would be granting too much.

P. False witness! surely your Dominicans cannot....

C. Let us conclude: the pieces speak for themselves, *it is needless to resume the subject.* You have yourself

retailed a sufficient number of his new falsehoods. As to the former, you may judge whether the Defender has washed off the stain of calumny affixed by the Vindication to that Pastoral. Has he proved the Faculty of St. Mary's, or any of its members, to have had any share or interest in the circulation of the Catechism?—that it is daily rehearsed in their College?—that it has been in the hands of their pupils for these last five years?—further discussion about the Catechism is superfluous. Even though the absurdity, and the misrepresentations of the pretended Pastoral Letter were not so clearly detected as they have been, still the injustice and malevolence of the personal attack on St. Mary's would not be less evident; what think you?

P. I do not approve of the mode of attack, I confess.

C. You are not alone in your disapprobation—as to the rest, what does your man say? Has he proved that any offence has been given to Protestants in consequence of the procession which the gentlemen have within their walls? or that any Protestant pupil has been in any manner enticed to attend at this ceremony, or at any other one peculiar to the Catholic church?—if he has failed to establish these assertions, you must acknowledge that they are in direct opposition to the commandment, **THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.**—This will ever be applicable to a piece, from which no edification can be derived, as long as falsehood and gratuitous malice are its visible features, and these too so striking, that they have had no other effect than that of alienating every heart from the writer himself, and *provoking observations*, which he alone can think *he had no reason to expect*. The piece has already excited such a general dissatisfaction, that no one but himself would have dared acknowledge it for his work, none but himself would undertake its defence;* and what a defence it must be, from what you have told me of it! In it he but aggravates his injustice; to absurd accusations adds accusations still more ridiculous, fresh forgeries to his former calumnies,

* Surely every one but himself will take for a piece of irony the epigraph of this Defence:—
"I am set up for the Defence of the Gospel."

Till drown'd was sense, and shame, and right, and wrong.

The defence, as well as the piece, would, I allow, have merited nothing but silence and pity, were it not that there are too many people, for whom it was necessary to have the courage of answering the whole in form. As for you, my good neighbour, be not one of these; do not so easily become the dupe of your credulity; for this time, at least, sleep at your ease and eat your meals in peace, as usual. We have yet time before the Pope arrives. On the word of a neighbour, I promise you, when the time comes, to give you notice, that we may take proper measures.

P. Well; but poor Mr. Knight,....what will become of him?

C. Be at ease on his account also. Indeed, if you could persuade him only to become a Catholic, I would not be surprised at our Dominicans procuring for him the patent of Great Inquisitor. He certainly appears to have a natural turn for that employment, if it was only properly directed. Be it as it will, I may assure you at least, that they are not capable of cherishing any resentment against him. Nay, I am seriously convinced, they will feel grateful to him for this new opportunity, which he affords to them, of *boldly and explicitly vindicating our belief*, and of thus gradually removing absurd prejudices, the unfortunate offspring of three ages of shameful misrepresentations.

N. B. We have been induced to take special notice of the gross chronological errors, swarming in a compilation, lately republished in Baltimore, under the title of MNEMONIKA, not assuadedly from any hostile view against the editor, for whom we, on the contrary, profess a most sincere esteem, and whom we never thought of charging with the inaccuracies of a book, which we suppose he judged only on its reputation; but, because the more popular this production has become, and the more necessary we consider it to caution unsuspecting readers against its dangerous insinuations. We understand with great satisfaction that a new edition is preparing, in which the editor is determined to spare no pains to correct whatever may be found reprehensible in the former.

NOTES

THE author of the Defence thought it of great importance to add weight to his work by the testimony of a certain *James Crowley*, an Irishman, who has lately, poor fellow! quitted his mother church, to attach himself to another, for which the Defender entertains as little respect as he does for the old one. We cannot conceive what advantage he expects to derive for his own cause from that step of his new convert.

The supposed valedictory address of this apostate to his brethren (which we shall soon discover to be a forgery,) might make some impression on heedless readers, had not the Defender, who does but spoil the best cause he takes in hands, entirely upset that of his hero, by the following degrading observation: "How many," says he, (p. 53.) "of that church of Ireland has not the confederation of civil and *ecclesial* power in one head made hypocrites, and, for sake of places and pensions, nominal professors of protestantism, whilst in heart and attachment they still continued devotees to the Romish church and hierarchy!"

How well this reflexion applies to the unhappy Crowley, candid readers will judge from the following notice, for which we are indebted to the politeness of a learned Rev. gentleman, late from Ireland, where he had the best opportunities of becoming acquainted with all the circumstances of that disgraceful transaction.

"The pamphlet published in the name of Mr. *James Crowley*, formerly a student of Maynooth, first came out in England, in January, 1811. It was written by a Methodist preacher of Dublin. No person of the name of James Crowley ever left that college without receiving orders. The pretended James Crowley is stated to have left that seminary under such circumstances. The only *James Crowley* ever a student there, has been for many years a Parish Priest in the Diocese of Cork.

"The pamphlet, although ostentatiously published in Ireland early in 1811, attracted no attention. It was well known as one of the numberless pious frauds circulated constantly in that country, at the expense of a society supported by the public money, ever since the Perceval administration came into power.

"In the month of August, 1811, the Rev. *Matthias Crowley*, who held the office of Dean in Maynooth college, conformed

“ to the established church. He had conducted himself with “ excessive severity towards the students: and the President, af- “ ter many unavailing efforts, to convince him of the improper “ and dangerous tendency of his conduct, dismissed him from “ that office, and ordered him to return to his diocese, (Cork.) “ Mr. Crowley, immediately after the interview with the Presi- “ dent, in which he was thus dismissed, waited on the Protestant “ Rector of the parish of Maynooth, and declared his intention “ to conform. *He had celebrated mass, and heard the confes- sion of several students on that morning!!!* (What time then did he allow for that serious and dispassionate examination, which, according to the Defender, gives so much weight to his change of religion?)

“ Some of the professors of the college, not acquainted with “ his visit to the Rector, were actually soliciting the President, “ during Mr. Crowley’s absence, to place him in an office which “ might bring him as little as possible into contact with the “ students, it appearing that his temper was quite ungovern- “ able. The rash step he had taken, by his declaration to the “ Parson, rendered any accommodation impossible; he knew “ that his conversation with that gentleman, could not remain a “ secret; and he left the college, whence he proceeded to Dub- “ lin, and publicly pronounced his recantation.

“ The Methodists instantly published a new edition of the “ pamphlet, and caused it to be reported, with great industry, “ that it was the production of the new proselyte.

“ Notwithstanding the difference in the Christian names of “ this gentleman and of the fictitious author of the pamphlet, “ the trick answered its purpose in some degree, and, for some “ time, those who were unacquainted with the real circum- “ stances, were imposed on.

“ Early in *March*, 1811, I saw a letter of Mr. Crowley’s from “ the college, in which he noticed the pamphlet, and treated it “ as a virulent, and stupid production.”

We leave it to the Defender to make his own reflections upon the preceding account, whilst we proceed to give the notes announced in the Dialogue.

I.

ON DOMINICANS.

(a) Indiscriminate detraction against extensive societies can seldom fail of being unjust and odious; and we are pleased to think that the writer of such virulent strictures against the religious of St. Dominick would be the first to condemn them, if he knew that this Order is actually represented, in some parts of America, by men, whose piety and mild virtues form as striking a contrast with his fancy portrait, as the well known character of the gentlemen of St. Mary’s. There is, in his repeated

sertions on this subject, calumny against St. Mary's, or at least rashness inexcusable and most unbecoming an honest soul, in attempting to fix upon them, without any foundation, a name which he conceived to be the most opprobrious and unpopular.—But there is also calumny against a most respectable society, or the same unwarrantable rashness, in extending to the generality of its members the odium which may result from some particular facts, the like of which can be found in the history of any other body of men whatsoever. What would, for example, the irascible Defender say, if, borrowing the narration of the *Christian Observer*, we applied to all the Puritans of our times, what was justly said of their ancestors in North America? "For near half a century the colony " of New England was distracted by religious proscriptions, far " more bitter and unrelenting, than those which, during the same " period, laid waste the mother country—the crude and passion- " ate laws (if the edicts of madmen deserve that honoured title) " which were framed by the government, consisted at first, in a " great degree, of penal enactments of the bloodiest kind against " Jesuits, Quakers and Anabaptists. The different sectarians " were whipped, imprisoned, banished, or hanged, according to " their several degrees of contumacy," &c. &c. The Defender would no doubt exclaim against the malevolence and iniquity of the man, who would presume to extend to an innocent and well deserving posterity those ancient family-stains, so long forgotten and obliterated. The same reclamation on our part will be equally just and much more disinterested, in favour of an order, whose immense labours and glorious services to Religion, during the space of five centuries, will ever render its name sacred and venerable to all sincere Christians.

Destined, as implied by their very appellation of Friars Preachers, to extend through every clime the kingdom of Jesus Christ, the Dominicans, under the direction of the Popes, had already, several centuries before the reformation, made themselves acquainted, for that great evangelic purpose, with the most difficult languages; translated the Gospel into Arabian and Tartarian; penetrated into the inmost regions of Asia and Africa, and in the course of time, they spread over China, the Indies and Islands, South America, in a word, as the American Encyclopedists acknowledge, "over the whole known world," every where exposed to see the efforts of their truly apostolic zeal confounded with the errors of human policy and passions, but every where entitled, from the attentive observer, to an ample tribute of praise and veneration. See what Robertson, himself a Presbyterian minister, writes of their unremitting exertions in South America, in favour of the oppressed Indians. "From the time that ecclesiastics were sent into America, to " instruct and convert the natives, they perceived that the ri- " gour, with which the Spaniards treated them, rendered their " ministry altogether fruitless. The Dominicans, to whom

" Scriptures, may appear barbarous in our eyes ; but their faith is very prudent, their conduct very laudable, and their virtues very agreeable to God." (Adv. heret. lib. 3. cap. 4. no. 1 & 2.)

Among the citizens of an extensive commonwealth, you will scarcely find one in a thousand, that has read the text of the laws, by which public and private interests are governed ; vast numbers even are not capable of reading them ; yet few, if any, are ignorant of their rights and duties, or uneasy about their property. Many, now, as before the invention of printing, arrive at the highest degree of skill, in the arts which require the greatest sagacity and judgment, without having ever perused any treatises upon them ; whilst, on the contrary, in vain would you furnish students and apprentices with books on arts and sciences ; unless, at the same time you supply them with a master qualified to explain to them, with simplicity and certainty, their various terms, principles and proceedings, they will never make a great proficiency. Apply these examples to those men, who have no other rule in religion than the reading of Scriptures : *Tossed to and fro by every wind of doctrine, they will, as St. Paul says, for ever be learning and never arrive at the knowledge of truth.* (2 Tim. iii. 7.)

Owing to the long lapse of ages, to the change of language, the difference of manners, to the disputes of the learned, and other like causes, ancient books necessarily become very obscure ; they may be still more so from the nature of the objects of which they treat, so as to remain almost unintelligible. It is then necessary, that living tradition, daily practice, and the authority of masters fully entitled to our implicit confidence, should come to our assistance, and lead us into their meaning. Hence let us conclude that J. C. would have provided very insufficiently for the perpetuity and unchangeableness of his doctrine, if he had given to his church nothing but books for the instruction of her children.

It is not the letter of the book, but its meaning that we are to look to for our guidance ; and how can we ever be certain that we have taken the right sense of a passage, when a multitude of prudent and learned men maintain it should be differently understood ? To flatter ourselves that God gives us an exclusive inspiration, which he refuses to them, is to fall into a ridiculous fanaticism.

To think that errors in such matters are of no consequence to salvation, is to profess that in reality there is neither certain faith, nor divine doctrine that we are bound to follow, and that the book presented to us as our rule is very useless, since, after consulting it, we are not more advanced than before ; it is to admit in principle, that it is of little importance whether or not we believe and practise what J. C. may have taught or commanded, even with regard to his own person, whom we may indifferently call God or mere man, adore as our master, or treat as our equal ; since, out of the church, these very points have been disputed from the beginning.

The absurdity and impossibility of reducing the whole Religion to the reading of the sacred writings, without any such thing as a living and competent authority, are so obvious to every reflecting mind, that in, practice, they are acknowledged even by those who maintain the opposite theory. There is not one Protestant, who, before he reads the Scripture, has not his belief already formed by his catechism, and the instructions of his minister or of his friends. Hence a Lutheran never fails to find in the Bible the sentiments of Luther, a Calvinist those of Calvin, &c. ; as a Roman Catholic those of the Catholic church: all are equally governed by tradition. In candidly acknowledging this leading principle or rather, in making apostolical tradition his main support, his safety, his consolation, the Catholic does not the less venerate the Scripture; nay, he pays to its divinity a more certain and a purer homage; and the Church, whilst she teaches her children not to adhere to their own private sense, but to bow assent to the authority she has received from her divine spouse, cannot, without the greatest injustice, be charged with being hostile to the honour of the divine volume, with dreading the diffusion of its light, and carefully concealing it from the eyes of the people. Such imputations, from men, who are indebted to her alone for the gift of faith and the transmission of the Holy Scriptures, from men, who owe to the zeal of the missionaries, sent by the Popes to their ancestors, all the knowledge they have of Christianity, bear with them the proof of their own inconsistency, and can reflect dishonour but upon the accusers themselves.

Let them only answer these few questions: Whence have you received the Scriptures? Who has preserved for you the sacred text and its primitive versions in all the ancient languages? Who has furnished you with the manuscripts and the first printed editions of the Bible? By whom even have the first modern translations been made, among the greater number of nations?

The holy Fathers, whom you affect to despise, have made the Sacred Writings the study of their whole lives; their Scripturistical labours would alone make up an immense library. Those generous martyrs of J. C., towards whom you reproach us with being too lavish of our veneration, have preserved the sacred books at the expense of their blood. Those pious Anchorites, whose abstraction from the world is for you a subject of scandal, spent their lives in transcribing them. The Catholic clergy of all ages have watched over that divine deposit with unremitting zeal and indefatigable perseverance. It is they, who have transmitted it to you in the state in which you possess it. Kennicott and Rossy, in the course of their learned researches upon the primitive text, have, for their own share, discovered and compared nearly a thousand Hebrew manuscripts of those very dark ages, the object of so much illiberal and ungrateful abuse. Since the discovery of the art of printing, ~~even~~ before the reformation, who is it that gave the handsomest

braic and Greek editions? the Pope and his clergy. Who published the first editions of the Samaritan text, of the Syriac, Arabic, Ethiopian, Armenian, and Persian versions? The Catholics. The Catholic Polyglotts, those wonderful monuments of religious zeal towards the Sacred Writings, in which the texts and principal ancient versions are at once presented to view in collateral columns, and of which Origenes, in the 3d century, had furnished so excellent a model, were all extant long before Walton published the first Protestant one. Popes and Cardinals had been the soul of those sacred undertakings. The first of those Polyglotts, that of Cardinal Ximenes, cost him 50,000 golden crowns of that age. Grammars, Concords, Dictionaries, all the various helps necessary for the promotion of that study, and the perfection in the knowledge of the primitive texts—who made for all this the first and most considerable advances? The Catholics.

You think it a great stretch of generosity to acknowledge Leo X. as a great promoter of the sciences, and in particular of biblical learning, because you cannot overlook the share which that immortal Pope and his illustrious family, the Medicis, had in the restoration of letters; because you cannot forget that his name is essentially connected with the beautiful Hebrew Bible of Bomberg, with the Alcala Polyglott, with the new Latin version of the Dominican *Sanctus Pagninus*, the first made, since the revival of letters, from the Hebrew, and that of Erasmus from the Greek. But Leo X. had inherited that zeal from his predecessors, who constantly held forth every encouragement in their power to the study of the original sources of the Scriptures. From Pope St. Damasus, to whom we are indebted for the Vulgate, (that beautiful translation, made at his request, by St. Jerom on which your most learned authors have bestowed so well deserved encomiums,)* down to Leo X., even in the times most unfavourable to letters, we could adduce numerous instances of their zeal, and their continual appeals on that of Universities and religious societies for promoting and enlivening the study of the Oriental languages.

But was the knowledge of the divine Oracles concealed from the generality of Christians before the reformation?—This inculpation has been a hundred times refuted. We could mention more than forty councils, several of which were œcumenical, inculcating into the ministers of the altar, the sacred obligation, not only of daily resorting to them as to their own daily nourishment, but also of affording to the faithful every opportunity of acquiring a perfect knowledge of them. As to the reading of the Holy Scriptures by the laity, we challenge any one to quote any Ecclesiastical law by which it is generally interdicted; the most that our opponents may object, are some particular

* *Boss, Fagius, Casaubon, Grotius, Walton, and more recently Ch. Butler, in his "Herc Butler," (p. 196.) have acknowledged its excellence, and praised the council of Trent for giving it the preference over every other version.*

regulations adapted to certain times, places, or other circumstances; but which, if impartially examined, would appear perfectly consonant to the dictates of wisdom. The rule of the *Index*, for example, was published in 1564, in the midst of the strange convulsions occasioned in Europe by that fanatical appeal to an indiscriminate reading of the Scriptures, which the Reformers, after the example of ancient heresiarchs,* used as their principal engine to work up the minds to a general infatuation. We do not hesitate to transcribe it literally; it dreads not the judgment of wise and impartial readers. "Rule iv. among the constitutions of Pius IV. "Whereas experience makes it manifest, that, if the Sacred Writings be indiscriminately permitted to be read in vulgar idioms, many, on account of their rash presumption, derive from it more detriment than utility; "let this matter be regulated by the judgment of the Bishop, "who, with the advice of the Curate or Confessor of the petitioners, may permit the reading of Catholic versions to those "whom he will judge to be so disposed as to receive from it no "injury, but rather an increase of faith and piety."

The wisdom of this provisional regulation, which even never had the character of a general law of the church, and was received only in some particular countries, would undoubtedly be very easily justified. A prudent and enlightened piety can only discover in it that solicitude of a true mother, who withdraws the knife from the hand of her imprudent children, when she dreads their turning it to their own damage, taking upon herself the care of cutting out their food and serving it up to them in a state which exposes them to no inconvenience.

This is very different from an attempt to conceal the Bible from the laity. Who does not know what a number of Latin editions of it were issued immediately after the invention of printing, when Latin was the language most generally used by persons of education? As to versions in vernacular tongues, most nations had their own, before that of Luther was published. Five or six had preceded, in France, the translation of Calvin, who, indeed, did nothing else, as well as his kinsman Olivetan, than adapt to his own opinions the French Catholic Bible of Louvain. The Popes, whilst they endeavoured to restrain that biblical phrenzy, encouraged learned men to publish new Catholic translations in opposition to erroneous ones. The English Bibles of Doway and Rheims were then opposed to those printed in England, where they succeeded one another with wonderful rapidity, and with variations ever adapted to the last opinions in fashion. The last, adopted under James I., becomes now the subject of the most serious discussions; we shall return to it in one moment. In France, besides the several new complete editions of the Bible, approved of and encouraged by the chief Pastors, they

* Those men who invite us to search after truth, only mean to draw us over to their side when they have succeeded in it, they maintain with authoritative tone, what they had long abandoned to our enquiries. Tertul. De prescript. adv. heret. c. 8.

multiplied the publications of the most useful parts of it, and of extracts destined to convey what appeared in it best appropriated to general instruction and public prayer, without involving the common class of readers in the intricacies. I had almost said, the occasions of scandal, which some parts of the Bible may offer to weak minds, and on account of which the ancient Synagogue, before the Church, had thought it necessary to enact restrictive laws on their perusal. In other Catholic countries the same means were employed. Restrictions may, according to times and circumstances, have been more or less severe; but the general reproach made against the church on that subject, cannot be more splendidly refuted than by the letter of Pius VI. to the Archbishop of Florence, on the occasion of his Italian version of the Bible, before which, indeed, many others had been published by Bishops and Religious, even from a period anterior to the Reformation: (an imperfect notice of these may be read in the *American Encyclopædia*.)—The letter is as follows:—

“Pope Pius VI. to &c.

“At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated, even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures; for, these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity; especially when you shew and set forth, that you have added explanatory notes, which, being extracted from the holy Fathers, preclude every possible danger of abuse: thus you have not swerved from the laws of the Index. &c.—At Rome, on the calends of April, 1778.”

The precaution approved of and recommended by the Pope, of adding explanatory notes to the text, offers to the faithful the invaluable assurance of never being led astray by their own spirit, whilst they have, for the meaning of the difficult passages, the authority of that church, who, they well know, will not suffer any translation ever to be put into their hands, which might expose their faith and piety to any danger. How different, in this respect, the situation of dissenting societies! You may read in the Amer. Encyclop. art. *Bible*, an extract of the reclamations raised against the authorised English translation of *James I.* by a number of eminent Protestant writers, such as *Symonds, Geddes, Campbell, Bishop Newcome, &c.*

“Let any competent scholar study the *Bible* in the original

“languages, and then pronounce whether our authorised version
“is not capable of amendment in *numberless* places, many of
“which may be considered as *very important*. Some mis-
“takes, among many that may be deemed small, are *so con-
siderable* as to deprive Christianity of much self-evidence, and
“furnish the sceptic with its most formidable weapons. If the
“*faith and practice* of illiterate persons, are sometimes affected
“by the present version, the defects must be rectified.”

We wish much success to the correctors; but let them take care not to suffer themselves to be led farther than they at first might contemplate. The north of Europe, for the last half century, affords them terrible examples of the excesses into which the uncontrolled licentiousness of Biblical revisers must ultimately tend. A picture of them may be seen in the History of sects, cited in the Dialogue, Tom. 2.—By dint of grammatical refinement and sound criticism, men have arrived to such a degree, that they see in the Bible nothing more than a moral book, more or less ornamented with metaphors and allegories. Semler, Basedow, Steinbart, &c. reduce J. C. to the simple condition of a human moralist: they assert that dogmas were, from the beginning, only an abuse of figurative expressions; that the Christian religion is only the natural law, accommodated by J. C. to the capacity of the people, &c.—As early as 1788, professor Muller denounced that unbridled tendency to Socinianism or to Deism; his colleagues answered to him by a torrent of abuse. In 1796, Denis, in his Introduction to the Knowledge of Books, was still more pointed against that disposition of ministers to extricate themselves from the shackles of their creed.—Since the year 1760, the new *Exegesis*, or Sacred Criticism, has been continually fighting its way, with ever encreasing progress, against what they contemptuously denominate the ancient *Orthodoxy*, moralising and allegorising every thing in Scripture, and tending to exhibit the new covenant under the light of a second temporary dispensation, which is to disappear, as soon as reason, in its meridian splendour, will dispel from over the world the clouds of *Bibliolatry* and *Christolatry*. Such nearly are the expressions of Henke,* Bauer,† Doderlein,‡ &c.

Already the new professions, the catechisms themselves adopt the same spirit.—That of Vernes under the title of *Catechism, for the use of all Christian communions*, which has been lately adopted by the Consistory of the reformed churches in France, has swept off, from the Christian doctrine, the trouble some dogmas of Original Sin, the Trinity, Incarnation, the Eternity of punishments, the Sacraments, &c.—So far has the progress of religious reform already advanced, as certainly not to stop in such a flattering career. Fair specimens of what we may anticipate are daily exhibited to us, even here, in publications, and in discourses delivered from the pulpit, and in conventions.—

* *Increments institutionum fidei.* Helmstadt, 1795. † *Mythologia Hebraica, 1792.*
; *De mutatione Religionis publica;* 1789.

The day may not be far distant when the abettors of the ancient *Orthodoxy* will have occasion to repeat to Catholics this saying of a minister of Jena, to the Catholic Pastor in that city, in 1802: observing the unbounded licentiousness of opinions prevailing among the clerical students of that famous Protestant university: "Henceforth, said he, to the Priest, you may be considered as the best Protestant in this place, for at least you believe in Revelation."

It is time to terminate this note, which is already too lengthy. May our brethren open, before it is too late, their eyes to the light, and acknowledge the necessity of returning to the bosom of that old mother of Christians, who alone can produce the vouchers of the divine promises, and possesses principles of self-preservation, to which no reading of the Bible, no private spirit, howsoever enlightened, can ever prove but very inadequate substitutes!

III.

ON THE POPE.

Christ said that St. Peter *was the rock on which his church would be built—that he would give to him the keys of the kingdom of heaven*. These two passages, quoted by Fleury, in speaking of the vocation and of the mission of the Apostles, afford great scandal to Mr. Kn.... "We, says he, assign no more to Peter than we do to Paul, or to any other Apostle." This we believe; but the question is not what *you assign*, but what *the Lord* has attributed to him. If these passages, to which many others could be joined, give nothing to Peter more than to the others, why do you carp at them, and pick up such a serious quarrel against the poor little catechism, merely for having mentioned them, without any application? You shrink back at their aspect, just as you would at the sight of the Pope in person. Man of little faith! you are not then very sure that they prove nothing in his favour. You dread, lest, being presented without commentary, they make, upon *unguarded minds*, too strong an impression; their most natural meaning is then the Catholic sense, which of course is also the most conformable to your own rule of faith, Scripturistical evidence. But is the catechism to be blamed for the clearness of these passages? If, to please you, they are to be struck out of it, must we also erase them from the Gospel? But in this case what is to be done with a number of other texts, which import the same meaning? Try rather to find some interpretations for them, which may prevent or soften their dreaded impressions. It is true that if you take into due consideration the intrinsic energy of so many passages, their context, the peculiarity of the language in which they are expressed, the peculiarity of the circumstances with which they are connected, the peculiarity of the distinc-

tions which they introduce for St. Peter; how the Evangelists constantly place him at the head of the twelve, frequently name only him; how he answers, in the name and as the organ of his Apostolical brethren, the questions directed to them all; how he is set over the whole flock and the Pastors themselves, to feed, to confirm, to preside; you may, perhaps, find it much the shortest to condescend to *assign something more to Peter than to the other Apostles*. Nor will it avail you to acknowledge Peter's primacy, and deny that this privilege, granted to him by J. C. was intended to be entailed on his successors; for, if once you admit that it was good for the church, in its first onset, to have a visible foundation and bond of unity, how can you suppose that it became less necessary in succeeding ages, when, on the contrary, the dangers attending an extensive diffusion rendered much more sensible the necessity of an efficient and central government?

But in establishing the transmission of this right we are not confined to this appeal to common sense. Arguments drawn from positive facts will perhaps appear still more conclusive. The Pastors and the faithful of the Apostolic time, and of the next ages, were certainly better situated than the reformers of the sixteenth century, to know the true constitution of the church. Yet they understood it as we do. They uniformly acknowledged the central jurisdiction, and the prerogatives of the Roman primacy. Private churches in those early times, from all parts of the world, applied to Rome on every important occasion, and submissively received the rescripts of its Pontiffs. The most accredited Christians resorted in person, to that eminently Apostolic source of ecclesiastical unity; the causes of heretics were carried to its tribunals, before which they themselves were often obliged to appear; the ecclesiastical writers of Asia, Africa, and the Gauls, religiously recorded the succession of its Pastors; the champions of Catholicity tried the novel doctrine by the standard of its faith, and those convicted of not acknowledging the rights of Peter's successors, were by this single circumstance sufficiently condemned. If any of the Catholic Prelates had to maintain the interests, customs, or privileges, of their respective churches in opposition to the Roman See, they always did it with a deference that evinced their respect for that authority, of which they appeared to dread the abuse.—Nay, the very enemies of that mother church, even in their rancorous bickerings against her, still furnish us with decisive confessions of its pre-eminent jurisdiction. A volume of quotations would hardly suffice to substantiate all the facts comprised in this rapid enumeration; they may be found compendiously collected in the excellent abridgment of church history by Reeves. But, to preclude any doubt upon that important subject, it might suffice to say that the necessity of such a head over the church, and the pre-eminence of the Bishop of Rome were most authentically at

pointedly acknowledged by the most illustrious characters of the reformation.

Every one knows the homages paid to them by Luther himself at the beginning of his disputes, the professions offered by Melanchton and others, and the overtures made at every epoch, when the re-union of all Christians into one church was attempted. Archbishop Wake,* Leibnitz,† and Grotius,‡ in their respective correspondences, with Dupin, Bossuet, and other friends, manifested the same spirit of wisdom and condescension in favour of this capital tenet of the Pope's supremacy. In vain did designing men endeavour to shift the question, by attributing to the Catholic faith principles entirely foreign from its doctrine. Such misrepresentations can only find belief among the ignorant.—Truly enlightened men would think it a disgrace to give them any countenance.

With an equally vain parade, an appeal has been made to history, and the most impassioned erudition displayed against Popes. many Historians have not been ashamed to represent that long series of about two hundred and sixty successors of St. Peter, as an uninterrupted chain of hypocrisy and ambition, united to a system of invasion and oppression; followed up with an infernal perseverance; missions, alms-deeds, useful enterprises, the care and attention bestowed upon religion and science, every thing is by them construed into evil, and indiscriminately thrown into the same scale with crime and abuse. Happy ambition! ardour of spiritual conquest, blessed by the simplicity of our forefathers, the effects of which were as benign for all nations of the West, (and consequently for the new world) as if they had flowed from the purest motives of zeal! Happier still all sincere friends of religion, if, upon nearer examination, they at last acknowledge that its benefits are to be ascribed to the very constitution framed by the Lord for the government and propagation of his church!

And, indeed, what consolation, what edification do the enemies of the Catholic church find in the gloomy picture they trace of divine dispensations? Are not the clouds which overhang them, already dark enough for our weak understandings? Are they not aware of the additional strength which they afford to the enemies of religion, by the hideous representation they draw of it? Is it to be imagined, that the Lord embodied at the price of his blood, a church, "pure, holy, not having spot or wrinkle," and one hundred years after abandoned her to the mercy of venal and ambitious Pastors, equally destitute of knowledge, virtue, or religion? According to St. Paul "he has given to her Pastors, and doctors, to edify his mystic body by their ministry," and by those new teachers, we are told that their

* "Provided the rights of states and churches be preserved, we grant him the enjoyment of his primacy."—See Madaine 3d. append. to Mosheim's Hist.

† Leibnitz, Tom. 4. p. 401.—Tom. 5. p. 328, Epist. 3 ad Fabri.—*ibid.* p. 250, Epist. 34 ad

scundem—*Esprit de Leibnitz.* p. 416.

‡ Grotius, Rev. spol. Disc. Tom. 4—see also Cassandri apud Grotium. Tom. 4.

labours for fifteen hundred years, have tended only to destroy the whole fabric. After promising to abide with his church, "all days, even to the consummation of the world," Jesus Christ has slept during that long interval; abandoning her to the idolatry, prostitutions, and tyranny of Babylon, and only awakened at the voice of Luther and Calvin, Cranmer and Knox, when they made Europe re-echo to the hue and cry they raised against her! Marvellous system, truly adapted to render Christianity more respectable both to its friends and enemies!

But is it true that the catalogue of the Popes offers a collection of characters so wicked, mischievous, and depraved, as is represented? That during times in which a forgetfulness of duty and right seems to have been universally diffused, all the Popes should have been preserved from the malady, would be a miracle which the Lord had not promised to his church. But, granting that there have been some very vicious men among them, has not the far more considerable number been virtuous Pontiffs, great men, who centering in themselves the illumination of science and fervour of piety, blended together civil and religious virtues? It is a strange proceeding to be continually reckoning up the scandals of a few, and to overlook the virtues of the great number, to exaggerate the evils done by some, and not to calculate the greater good performed by the others.

The virulent Davison, in a scandalous caricature which he stiles, *The faithful Portrait of the Popes*, has formally arraigned only twenty-eight; in the enumeration two hundred and thirty remain unimpeached. Let us take a general review of their history.

Upwards of seventy are enrolled in the register of Saints; could impudence have been carried to that unbridled excess as to canonize scandals?

The charity, heroical courage, poverty, and humility of the Popes of the three first centuries are facts recognised by all the world. Thirty-seven laid down their lives for the integrity of that faith which they were bound to transmit.

The wisdom, talents, zeal, and laborious vigilance of those of the fourth and fifth ages, are unquestionable. What illustrious Pontiffs were not a Damasus, a Siricius, an Innocent I. a Zozimus, a Celestinus, a Leo the great, a Gelasus? most of their writings are still extant.

The unremitting endeavours, and indefatigable labours of those of the sixth and seventh, to lessen and repair the ravages of barbarism; to rescue the shattered remains of the sciences, arts, laws, and morals; to succour remote churches, or to found new ones in every quarter, are facts which cannot be called in question, and to which, all cotemporary writers, all their monuments bear ample testimony. Fifteen of the Popes of these two ages are inscribed among the saints, whom the church venerates.

The exertions of the Popes, during the eighth and ninth, to humanise, by the aid of religion, the nations of the North, are so renowned, that it has been found impracticable to give them an odious colouring, without calumniating their motives and intentions, and the means which they made use of. And ought we also to reproach them for their efforts to defend Europe from the invasion of Mahometanism, efforts to which it is to this day indebted for its perseverance in Christianity?

It was therefore necessary to search among the crimes and calamities of the succeeding centuries, in order to find characters and facts which might be blackened at discretion.

We are, however, by no means restricted to receive as oracular, the garbled interpretations and malignant accounts of Partizans. It is well known that during the times of trouble, popular rumours are accredited without examination. The fable of the female Pope Joan, ridiculed by all enlightened Protestants since Bayle, suffices to shew to what length credulity may be carried, when set a-going by prejudice; how many recent examples have we had of it! how many pitiful instances occur in the single *Defence* in question?

To judge of the succession of the Popes, so striking and noble in itself, so glorious for religion and the church, we are willing to refer to men of true learning and moderation. Without ascending to Grotius or Leibnitz, we will quote the following passage of Roscoe, the celebrated author of the life of the Medicis, and of Leo X. (T. 1. p. 9.) “By the manner in which the “Popes are elected, it happens,” says he, “that they assume “the command at a time of life, when, it may be presumed “that passion is subdued by reason, and experience matured “into wisdom. The qualifications by which the Pope is sup-“posed to have merited the supreme authority, are such as “would most likely direct him in the best mode of exercising “it. Humility, chastity, temperance, vigilance, and learning, “are among the chief of these requisites, and although *some* “of them have confessedly been too often dispensed with, yet “*few* individuals have ascended the Pontifical throne without “possessing more than a common share of these intellectual “endowments. Hence the Roman Pontiffs have frequently “displayed examples highly worthy of imitation, and have “signalized themselves, in an eminent degree, as patrons of “science, of letters, and of arts. They may, *in general*, be “considered as superior to the age in which they have lived.”

After the like acknowledgments, Catholics, on their part, will pass over all those whom truth and history may require. They have assuredly no interest whatever in defending the personal sanctity of the Popes; for the rights of the successors of St. Peter are no wise impaired by the scandalous lives of *some of them*. Though all the crimes alledged against them were fully proved, it could not overturn their character of first-Pastors, their *mis* authority. It has been an error of

these latter times to suppose that the ministers of the church lose, through the irregularities of their conduct, the powers with which they are invested by J. C. "They have sitten on the Chair;" it suffices; were they as depraved as the scribes, no more than these could they have forfeited the right of teaching and governing: such is the explicit decision of our Lord, whose superintending providence will not suffer his church to be injured by his own promises.

In all the scandals, during the long lapse of eighteen centuries, which Protestants rake together, they have not the sorry advantage of a recrimination, when we object against them the debaucheries, violence, and every kind of outrage of their Reformers. The difference is wide indeed; the corrupt Popes and Pastors, regularly ordained in the church, have an ordinary mission, which no sin can annul: but these declaimers had none at all; it was therefore necessary for them to stamp the seal of divinity upon their extraordinary mission by miracles, their heroic virtues, the perfection of their doctrine, &c. and most assuredly they were very far from all this.

No impartial man can therefore be moved by those repeated exaggerations, no more than by the blasphemous applications of Scripture employed to destroy the veneration due to the Roman See. But what judgment can such a character pass upon those prophecies, which so confidently mark out the precise time of its destruction—predictions, which, notwithstanding their successive failure, have not yet ceased to be revived under new dresses, from Luther down to our Defender? When after that famed Patriarch, who placed the fall of Rome at the end of two years, and Calvin, who assigned for it another period not much more distant; we see Brightman, Burrough, Collerius, Drabicius, Commenius, Medes, Jurieu, alternately appoint for the promised overthrow, the years 1546, 1559, 1566, 1600, 1620, 1653, 1690, 1710, 1714 or 15, 1735, 1760 or 66, we are amused at this idle clatter of years dashing against the immovable Rock. But when the names of such fanatics are followed by those of an Usher, a Whiston, and even the great Newton himself, indiscriminately confounded in the numerous herd of prophets and commentators of Daniel or the Apocalypse against the *Roman scarlet whore*, we shudder at the extreme weakness of the human understanding when given up to itself; ten, twenty prophets have, of late years, entered upon the career with the same effrontery. Read, in the *Christian Observer*, 1811, the serious, yet comical correspondence between Faber and Talib on the 1290 years of Daniel, and their endeavours to restrict them to our time: Read also in the American Encyclopedia the researches of the learned, as to their most certain term, which the author most approved of, to wit Lowman, puts off as far as the year 2016: Finally peruse, one for all, the energetical Plea of Simpson which, whilst it gives an idea of the rest, may afford us a moment of harmless amusement.

"The Bishop of Rome, says he; is to retain his power 1290 years (Daniel chap. xii.) since the time of his usurpation. If we knew exactly when to begin to reckon these years, we should know *precisely* when the destruction of anti-christ would take place. Some begin from 606, when the proud Prelate of Rome was declared the universal Bishop; others from 666, the apocalyptic number, others from 756, when he became a temporal Prince. If the first period be right, the Pope, the *undoubted* anti-christ." (*undoubted!* surely, since the infallible Protestant synods in 1603 and 1607, made it an article of *Faith*, the 31th in their symbol of Gap and La Rochelle. Luther before made it such an article at Smalkald, but Melanchton refused to sign it.) "The Pope," continues Simpson, "the *undoubted* anti-christ of the New Testament, will be completely destroyed about the year 1866; if the second period be intended, about 1926; if the third, only about 2016. There is a great deal yet to be done, but when God works, who shall let?—But not only shall anti-christ be overthrown, but even Rome itself, the place and city where he has carried on his abominations for so many ages, shall be everlasting destroyed; the language of Scripture is precise, we cannot understand it in a more moderate sense." (Who will believe his eyes in reading such follies?) He pursues: "It is remarkable too, that all the country about the city of Rome is a kind of bitumen or pitchy substance. Italy is a store house of fire. Rome, with all its magnificence, will be absorbed into a lake of fire, sink into the sea, and rise no more for ever. How awful the destruction is, which awaits this mother of abominations!" *Simpson's Plea, Baltimore edition, 1807, pages 127, 268, &c.* How many other books afloat afford just as much utility and edification! How many sermons are current, in which the same reveries are repeated in all the accents of inspiration! Poor men that we are! what extravagancies we are capable of, when once engaged under the dominion of error!

IV.

ON CONFESSION.

To persist in seeking for the establishment of confession, as well as that of the Pope's authority, elsewhere than in the Gospel, is equally embarrassing; the makers of hypotheses cannot agree among themselves on these points. *Mnemonika* places the introduction of confession as late as the thirteenth century; others a little earlier; others, more timid, yield to the authority of so many respectable witnesses as have testified in its behalf, and acknowledge it to have existed in the fifth century.—*Mosheim*, in fine, avows it to have been known in the first. "There is no doubt," says he, "that the anointment of the

“sick, after confessing their sins, had been a universal custom among Christians in the first century,” (Cent. I. part II. chap. iv. no. 9.) We thus find ourselves near the time of our Lord and the Apostles—Let us then open the Gospel.

We read in many passages, that our Lord said to Peter and the other Apostles, *“whatsoever you shall bind or loose on earth, shall be bound or loosed in Heaven.—Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.* What sense can there be in these magnificent promises? How could they ever be accomplished without confession and absolution? Can a cause be determined, before it is made known? Yet, perhaps, these salutary powers were given only for the Apostles—yes, just the same as the right of preaching, baptising, and all other graces! Commissions of this nature, designed for the general good of Christians, must have been given for every nation, and for every age, till the end of time.

The acts of the Apostles, the Epistle of St. James, those of St. Barnabas, of St. Clement, and another under the name of the latter, though it may have been written by a different person, all make mention of the confession of sins; are their expressions, as well as the words of our Saviour, to be considered as void of meaning? In the second and third centuries, St. Irenæus, in many passages, Tertullian in various treatises, Origen, St. Cyprian, &c. concur in establishing the doctrine of penance and confession, or directing the practice of it: are their concurrent testimonies to be considered as illusive? Let us only lay before our readers the following passage from Origen: “As those who have in their stomachs a load of undigested food or a super-abundance of humours, are relieved by vomiting; so those who have sinned, if they conceal and retain the sin within their breasts, are grievously afflicted, and in a manner suffocated by the foul humour of the sin: But, if the sinner becomes his own accuser, whilst he accuses himself and confesses, he vomits forth his crime, and removes every cause of the disease. Only be very particular in the choice of the man, to whom you are to confess your sin; previously examine into the character of the physician, to whom you are about to disclose the cause of your infirmity; that if he say any thing to you, if he give you any advice, you may faithfully comply with it,” &c. &c. (Homil. 2. in Psa. 57.)

Since his time, we find the church condemning, first the Montanists, and afterwards the Novatians for denying her power of absolving from great crimes. But how, without confession, would they have her distinguish these crimes from those which they were willing to leave under her jurisdiction? Did not these heresies, as well as the others, confirm what they wished to destroy, namely the full power of the church, the use of the keys, the declaration and absolution of sins, as of general use and of right divine?

After these three first ages, the works of the holy Fathers multiplying and becoming more explicit than in time of persecution, when only the general principles of the Church were taught to pagans and catechumens, the passages on confession are innumerable. It would be endless, as well as superfluous, to quote, for the fourth century, the authorities of Lactantius, St. Hilary, St. Basil, St. Gregory of Nyssus, St. Pacian, St. Ambrose—for the fifth, of St. Chrysostom, St. Jerom, &c. We will only refer to St. Augustine, who, in that very letter to Januarius, quoted against us by the Defender, after Spanheim, inculcates the necessity of having recourse to the Priest before communion, when one is in mortal sin. In his homily on Lazarus, he makes use of this beautiful comparison: “ Lazarus was raised from the tomb, but was yet bound; thus are men “ doing penance and confessing their sins.—To confess them is to “ emerge from the dark tomb of death. But what has the Lord “ said to his church? Whatever you shall loose on earth, the “ same shall be loosed in heaven. It was the Lord that brought “ Lazarus out, and his ministers untied him; so it is the effect “ of divine mercy, that a man spiritually dead and already “ infectious is brought to confession; the rest is done by the ministry of the church.” (Homil. 27.)

When, some time afterwards, Pope St. Leo, in opposition to the abuse that was made of public penance, declared that the clergy ought to adhere to the primitive institution, and exact no more than a private confession, did he introduce a new law, or did he not rather endeavour to limit the observance of this Sacrament to what was essentially necessary? “ That practice, “ says he, which goes beyond the Apostolic rule, of rendering “ the confession of sins public, I order to be retrenched; it is “ sufficient that the guilty state of consciences be disclosed to “ Priests alone in private confession.” (Epis. 136.)

Those men must, to be sure, be greatly interested in supposing innovations, who can discover a new law in such a disposition, which evidently recognizes private confession to have descended from the Apostles.

The fact is, if the passages of Scripture, if Tradition do not appear sufficiently clear on the subject of penance, it must be acknowledged that, unless there be a living and infallible judge among Christians, they might at length call in question the most evident of their doctrines! Choose which you please; but in either case, what are we to think of those who pretend to invalidate facts and the tradition of the universal church by their simple negatives, or who would fain substitute their fallible decisions in the place of hers which are infallible?

On this point, as well as on the real presence and many others, which some people have fancied to contest at so late a period, Christian antiquity was unanimous. The oriental churches, although separated from the church of Rome since the fifth century, have always held the same doctrine with her.

The church of England, which has retained a greater respect for tradition than the others, and which, of all those that have lately separated from the church of Rome, differs the least from it—that church which may be said in general to be

“The least deformed, because reformed the least,”

for a long time scarcely ventured to touch on this article. She even strenuously asserted the power of the keys, and the divine right of binding and loosing, how little soever use she might make of it. Forgetful as she may be of it at present, notwithstanding the remonstrances of some zealots (Orthodox Churchman, August, 1807.) her liturgy still renders the most signal homage to the true faith of the church; this gives to the Priest, in the formula of ordination, the power of absolving from sin, and represents this power as of divine institution. There is in the liturgy above mentioned a formula of absolution, couched in almost the same terms as that of the Catholic church.—It engages the sick at least to solicit the benefit of it, after having confessed all their sins to the minister under the seal of a Sacrament. This same church, however, as established on this side of the Atlantic, has not thought proper to retain these powers, and in the common Prayer-book revised and altered by the American Convention, the formulæ which I have mentioned are not even inserted; but as the Mother Church was, at her origin, nearer the ancient traditions, her authority seems preferable to that of the daughter. The Methodist Church, another wandering branch of the Church of England, appears to have preserved a taste for confession, or at least a conviction of its advantages.

Luther, amidst his wavering and ever varying plans of reformation, could not conceal his esteem for this practice: “Private confession,” says he, in his book on the captivity of Babylon, “pleases me wonderfully in the manner in which it is conducted, and I would be sorry if it did not exist.” He kept it up as a third sacrament, and in a little catechism published by him, it is positively recommended as such. “The minister must hear,” says he, “the confession of all sins, as they occur to the memory of his penitent; then, before he gives absolution, he must interrogate him in these words: Do you believe that the forgiveness I give you, is the forgiveness of God? and on the penitent’s answering in the affirmative, the minister shall say: “And I, by God’s appointment, forgive thee thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.” Confession was retained in the articles presented to Charles V. and although somewhat disfigured in those of Augsburg, it was sanctioned enough to have been in a great measure preserved in the Protestant countries of the North of Europe, until very lately. In 1697, some ministers in Prussia having preached against this remnant of popery, excited new reclamations in its favour. When Melanchton, grieving at the wounds occasioned

by the separation, proposed terms of reconciliation, that were almost Catholic, Confession was treated by him as an institution of the greatest utility, and which should by all means be supported. How many others would it not be easy to cite?

Philosophers themselves have often acknowledged its excellence and advantages. Let us hear what Voltaire says in one of his rational moments. "The enemies of the Roman church, who have reclaimed against so salutary an institution, seem to have removed from men the greatest check that could be put to their disorders. The wise men of antiquity were convinced of its importance; if they could not impose it as a duty on all men, they established the practice of it among those, who made pretensions to a life of greater purity. Thus the Christian religion has consecrated those institutions, of which God permitted that human wisdom should discover the usefulness and embrace the shadow." (Annales de l'Empire, tom. 1. p. 41.)

Rousseau says almost the same thing. (Emile, tom. 3. p. 200.) Raynal, the violent Raynal, goes much farther, and in a moment of enthusiasm for the establishments of the Jesuits in Paraguay, he thus expresses himself: "The Jesuits have established in Paraguay the theocratic government, upon the basis of a practice, particularly advantageous to religion, to wit: Confession of sins, a practice of infinite utility, as long as it is properly directed. It alone supplies the place of penal laws and guards the purity of morals. In Paraguay, Religion, more powerful than the force of arms, conducts the offender to the feet of the magistrate. There, far from palliating his faults, repentance makes him aggravate them; instead of endeavouring to elude the punishment due to them, he comes to demand it on his knees: The more severe and public it is, the more it sooths the culprit's conscience. Thus the chastisements, which elsewhere are the terror of the guilty, there become their consolation, as expiation stifles all remorse. There all the laws are prescribed by Religion. A theocracy, in which the tribunal of penance would be established, must be the best of all governments, provided it was always directed by virtuous men, on reasonable principles." (Hist. Phil. & Polit. Tom. iii. p. 250.)

In vain will the enemies of the church descant upon the abuses of Confession. What institution under heaven, how holy soever, has been so fortunate as to escape being abused? But surely these abuses have been neither so frequent nor so calamitous as has been alledged. Among many millions of confessions which daily take place in the Catholic church, how does it happen that these abuses so seldom appear? Those who have no experience of the consolatory effects of this pious duty, are not to be heard, when speaking of its rigours and of the insupportable yoke it imposes. We would fain hear these complaints from the mouths of its voluntary victims; but these make none.

I grant that those who are as yet unaccustomed to this practice, must find in it many things quite repugnant to nature. But this is a convincing proof that the world would never have so tamely submitted to it, had not the precept of the Lord previously been well understood. Nor is it to be supposed, the ministers of the church would otherwise have long kept up an institution, in which the greater trouble is evidently on the side of those who have the charge of so laborious a ministry.

Arguments may be brought forward in books and pamphlets ; they do not stand against the evidence of those, who know from reiterated experience how soothing this institution is, how perfectly capable of supporting them in the career of virtue, and of enabling them to resist the various passions and temptations by which they are assailed. How truly unhappy the fate of those of our brethren who have strayed from the maternal bosom of the primitive church! They reject all certainty from their creeds ; they give up all intercourse, through prayer or otherwise, with the inhabitants of heaven ; they despise and condemn ancient traditions ; they discard the perfection of evangelical counsels, or the duties of Christian mortification ; they have no longer any sacrifice in the Eucharist ; with them the commemoration of the dead is of no service ; nor is there any efficacious consolation for the dying ; they have deprived themselves of the assistance of the Sacraments, that of Penance in particular ; they have turned the finest passages of the Sacred Writings into mere matter of disputation ; they have transformed the most cheering promises into empty and ineffectual words, and changed the most evident dogmas and precepts into hyperboles and figures.—Poor wandering brethren! the Catholics, even under the yoke of faith and confession, have surely no reason to envy you.

V.

ON TRANSUBSTANTIATION.

Every thing has already been said on this important subject. On one hand, misrepresentations, sophisms, appeals to the senses, to human wisdom, or to the Bible interpreted in twenty different manners by private spirit, have long been exhausted. —On the other, Catholic Apologists have demonstrated the futility and inconsistency of appealing to reason in matters of faith; they have traced the tradition in favour of this dogma, up to the Apostolic times; they have demonstrated the necessity of receiving the words of Christ in their natural and obvious sense ; and, finally, enforced the obligation of adhering, in this point as in every other, to the decisions of that church, which *alone has received the promises of the Lord, and can prove her claims to our submission.*

To pretenders to philosophy, they have often repeated to

word of *Bacon* so applicable to the present subject: "A small share of philosophy averts a man from religion. A greater share of philosophy brings him back and dispels his prejudices."—The strongest heads of all parties, Grotius and Leibnitz, not less than Descartes, have acknowledged that the point of fact is here, as in all other mysteries, the only one to be examined, because being equally ignorant of the nature of Bodies and of that of Spirits, we can no more pronounce from reason on the possibility of the presence of Christ's body in the Eucharist, than on that of the hypostatical union of his human soul to the divine principle, or of the real distinction of three persons in one individual nature. Certain as is in ordinary cases the testimony of our senses, there are some, in which reason or superior authority teaches us to overlook their evidence. The Catholic, therefore, being assured of the Revelation of God, receives *Transubstantiation* with as much simplicity, as he believes the existence of God and of his divine attributes, not more staggered by the objections of his senses against the former, than by the pretended impossibilities urged by *Atheists* against the latter.—A God, pure spirit, yet Creator of matter, and who creates it by a mere spiritual act of his will, though he can find the elements of it neither in himself nor out of himself!—A God, simple, yet every where present, and at once wholly existing in each point of the boundless immensity, doing, seeing, penetrating at once all things without division, and yet without confusion!—Such and many more are the inextricable difficulties of the *Atheist* against that primary principle. Who will solve them? And yet, who will abjure the belief in a Supreme Being?

To Christians who deny this mystery, it was just to hold a different language; and for this time, Philosophers, even those who reject all Revelation, unite with the Catholic in reproaching the Dissenters for their inconsistency. St. Mary's Vindicators have set it out in the clearest light, and the Defender has not even tried to answer them. He has only resumed the indelicate tone of the Pastoral, and revived the old ridiculous story of the child, who answers that there is no God, *because he ate him yesterday*, as if he could not have answered with the same appearance of reason; *because he died on a cross, 1800 years ago!* Sensible readers blush and mourn for a writer capable of such self-degradation.

We must not be Christians by halves; no position is more distressing and untenable. The great principle of Christian faith is, that we ought to believe, even incomprehensible mysteries, when taught by divine authority. We must, therefore, examine, not the mysteries in themselves, but the proofs of their being revealed; for, in vain would one mystery be said to be more incomprehensible, more repugnant than another: There can be neither more nor less in this matter.—Now the Catholic *alone* has motives of faith truly rational and sufficient; this has been unanswerably proved in the *Vindication*.—Hence the so-

tinian laughs at the mangled Christianity of every Protestant, who refuses to follow, as far as he does himself, the irresistible process of private judgment. He laughs at the idolatry of those who adore Christ as a God, or the three persons in one divine essence. A God made flesh in the womb of a Virgin, and dying on a cross to redeem men, undone by their first Parents' eating of a forbidden fruit! Behold an ample matter of many still more laughable stories for Socin, for Paine, or for the Rev. Defender himself; for, who knows what he means to include in those glorious reformations, which he is preparing for the Presbytery, and for Christians at large!

Painful as such retorts may be, they were necessary. The Defender has provoked them; let him, if he can, screen himself from their glaring evidence.

For every sincere Christian, the Eucharist must be a subject of the most serious attention. This is still freely acknowledged by the greater number of dissenters, to whom the Institution of Christ appears too evident to be entirely set aside. But they cannot at once admit of the double real presence of Luther, to wit: of Christ and the bread together; of the sole presence of the bread, with Calvin; and of the equivocal presence, imagined by those, who like the Bat in the fable, endeavour to escape between the two by a *verily and indeed*,* which when closely pressed, gives no meaning whatever.—Which of these three explanations has the best claim to the submission of the impartial inquirer? Each is founded on Scripture, as he is told; each is contended for by many learned men; it is out of his power to decide among them; and no one of them has any authority to command his assent in preference to the rest.—On another hand, *Transubstantiation*, is proposed to him by a Church, who, by her antiquity and her numbers, nay, by her constant professions of infallibility, deserves quite a different regard from the rest.—But that frightful word cannot find room to sit at ease in any other than a Catholic head—why so? Is it on account of its alledged novelty?—Let things be coolly examined, and it will be found to be synonymous with a number of others, that have been used at all times in speaking of the Eucharist. The very words of Christ in that memorable institution, if taken literally, as certainly they ought to be, when there is no reason to take them otherwise, necessarily import that meaning; for there is no medium between the figurative sense and *Transubstantiation*, the presence of Christ along with the bread being subject to all the difficulties of the Catholics and Calvinists at once.

As to the holy Fathers, from St. Ignatius down to the most modern ones, they have but one voice concerning the change of substances: They say that the bread is turned, converted, transmuted, transelemented into the body of the Lord.—The Greeks

* The American Convention has exploded that *verily and indeed*.—In England, they also solicit its abolition, and the substitution, in its place, of the more spiritually taken and received (Orthodox Churchman, August, 1807. p. 100.)

especially, in their copiousness of compound words, have twenty different ones for this mystery, all as energetic and significative as *Transubstantiation*.—They say that it is Jesus Christ in soul and body; that the bread and wine offered on the altar, are no more after the consecration; they compare this transmutation to those of Aaron's rod, of the waters of Egypt converted into blood, and of that of Cana into wine; to the natural change of food into our substance, and of earthly particles into flowers and fruits, &c.—They can find no other mode of accounting for it, than recurring to divine omnipotence, to the virtue of that word which drew every creature out of nothing, to the immediate operation of Christ acting through his ministers, or to that of the Holy Ghost, by which the Incarnation of the Eternal Word was effected.—They likewise explain the appearances that remain in the Eucharist, by others of the same kind mentioned in Scripture, saying, that there is no more reality in them than there was in the Dove, or the fiery tongues, in the shape of which the Holy Ghost descended upon Jesus and the Apostles—they acknowledge that those appearances are apt to startle our faith; but remind us that when God speaks, our senses and reason should be silenced—they ascribe to this sacrament all the properties of the flesh of Jesus Christ, require for it the same images, and like St. Paul, they place the crimes committed against it on a level with the outrages offered by the Jews to our Lord—their expressions concerning the oblation, consecration and communion, bear a character of energy and sublimity, which for any other than a Catholic must be pedantic nonsense—In a word, upon every occasion, and in every possible manner, they inculcate that J. C., and he alone, is present on the altar after the consecration.—Can all this happen without an effectual transmutation of the elements, or in one word, without *Transubstantiation*?

The innumerable passages of the Fathers, of which the above is the substance, are collected in various books. We shall only quote a few, to serve as specimens of the rest.

St. Ignatius, a disciple of the Apostle St. John, complains of some Sectarians, “who did not admit the Eucharist and oblation, because they did not confess the Eucharist to be *the flesh* “of our Saviour which suffered for us.” (Epist. ad Smyrn.)

St. Justin, a short time after St. Ignatius, speaks of it in the following terms: “We do not receive these as common bread “nor as common wine; but *in the same manner* as J. C. our “Saviour was made flesh by the word of God, so *we have been taught*, that the food, from which our blood and flesh, by *conversion*, are nourished, being blessed by the prayer of the “Word of God, *is the flesh and blood* of the same incarnate “Jesus.” (2d Apolog.)

St. Cyprian says that, “the bread, which our Saviour gave “*to his Disciples*, was changed, *not in effigy, but in nature*, by “*the omnipotence of the Word made flesh*.” (de cœna Domini.)

Every where in the writings of the Fathers you may remark the same appeal to the divine Omnipotence, to account for this mystery. This alone supposes the change in question; what need would there be of its interference, if the Eucharist was only a figure and a memorial?

St. Gregory of Nyssus asks: "How is it possible that this Body, which is only one, being continually distributed to so many, should be wholly received by all, and yet remain entire in itself?" and he simply answers: "We believe that the bread sanctified by the word of God, is changed into the body of the Word of God, and that this is performed by the virtue of the benediction, *transclementing* (*μεταρριζόντως*) the nature of the apparent substances." (Catech. 37.)

"These things are not the work of human power; he who wrought them at that last supper, still continues to accomplish them; it is he himself who sanctifies and *transmutes* them (*μετατρέπειν*.)" Such is the change, according to St. John Chrysostom, (in Matth. hom. 83.) who uses the same expressions in twenty different places, and whose sublime eloquence is never more copious and affecting, than when speaking of this divine mystery. "He gave us to feed on his sacred flesh; he served himself up to us in a state of immolation; he permits you, not only to see him, but to touch, to eat him, and receive him within your own breast. What should not be the purity of him, who tastes of such a victim! Should not the hand which distributes that flesh, the mouth replete with that spiritual fire, the tongue empurpled with that awful blood, outstrip even the solar rays in bright effulgence? Think to what honour you have been raised, of what banquet you are made partakers. That sacred humanity, at the sight of which Angels are seized with religious trembling, and at which they dare not freely gaze, on account of its radiant majesty, we poor mortals are fed upon; to it we are intimately united, and thereby we are made one body and one flesh with Jesus Christ. Who shall declare the powers of the Lord? Who shall set forth all his praises? (Psa. cv. 2.) Where is the shepherd that feeds his sheep with his own blood? And why should I mention a shepherd? Even many mothers after the travail of child birth, send their infants to strange nurses to be suckled; but He would not suffer his children to be treated in this manner. He himself feeds us with his own blood, and by every possible means cements our union with himself." (Homil. 6 ad Popul. antioch.) Did this great man believe in *Transubstantiation*, or view the Eucharist only as a simple figure?

As to St. Augustine, what he has written on this subject would make up a volume. No expression appears to have been energetic enough to convey the sense he had of that great mystery. "The Lord, says he, would have the bread and wine in this Sacrament, be, by consecration, CREATED truly his body and blood, and there be daily IMMOLATED for the life

“ of the world; that, as a true flesh was created for him by the
“ Holy Ghost out of the substance of a virgin, so, by the same
“ divine operation, the same body should be consecrated out of
“ the substance of bread and wine.”

But the true Doctrine of the Fathers on this mystery cannot be better known than from their familiar instructions to the catechumens. We have a great number of these delivered by the holy doctors of the first ages. Let us hear St. Cyril; could any Catholic theologian of our times be more explicit? “ Since, speaking of the bread, the Lord said that it was his body, who will dare call this truth in question? Since, speaking of the wine, he so positively declared that it was his blood, who will venture to deny that it is his blood? J. C. changed water into wine at Cana; how could we then refuse to believe, on his word, that he has changed wine into his blood?—View not these as common bread and wine, since they are the body and blood of J. C; for although your senses tell you the contrary, faith must assure you that it is so. Judge not by your taste; but let faith render you certain that you have been made worthy of partaking of the body and blood of Jesus Christ.” and further, “ nothing is more certain than that what appears bread to our senses is not bread, though our taste reports it to be so, but that it is the body of J. C; and that the wine is no longer wine, though it savours as such, but that it is the blood of J. C.”—(Catech. Mystag. IV.)

St Ambrose, explaining this point of our belief, proposes in the simplest manner the usual question: “ How can you say that it is the body of Christ I receive, since I see things quite different?” Had he been a Calvinist, he would have recurred to the figurative sense, and, as he was instructing new converts, he could not be too plain in inculcating into them that spiritual meaning; yet, on the contrary, he gives the following answer: “ What you receive is not what has been formed by nature, but what has been consecrated by that blessing, much more effectual, which changes nature itself. If the simple blessing of a man has been capable of inverting nature, as Moses twice transmuted the nature of the serpent and of his rod, what shall we say of divine consecration? For, this Sacrament which you receive, is produced by the word of J. C. If the command of Elias drew down fire from Heaven, will the word of J. C. be incapable of *changing the nature of created substances?* God spoke, and all things were created; if the word of J. C. has been powerful enough to draw things out of nothing, can he not change into other natures, the things already existing? Was it not contrary to the order of nature that a virgin became a mother? Now this body, which we possess in the Sacrament, is the same body that was born of a virgin.—Why then do you consult the order of nature, when the question is about the body of Christ in the Sacrament? It certainly was his true flesh that was fixed to the cross, and laid in the sepul-

"chre ; it is then also his true flesh that is in the Sacrament." (De Initiandis l. v. c. 9.)

After such instructions, could the Christians of the first ages entertain, on this mystery, sentiments different from the Catholics of modern ages ?

We shall not multiply any farther our quotations from the Fathers. It would be a task equally easy, to prove that all the Oriental Churches ever were unanimous with us on this point : It would suffice to transcribe their liturgies, which are so ancient, that, as early as the fourth century, we see them bear the name of several Apostles and mentioned as coming from them, and so unanimous among themselves, in all the essential points relative to the holy Sacrifice, that the learned Renaudot has thought it was impossible not to ascribe to them that origin. Mosheim is forced to acknowledge that, from the second century, the belief of the divine Sacrifice was universally admitted : "The comparison of the Christian oblation with the "Jewish victims and sacrifices, was an occasion of introducing "that notion of the Eucharist, which represents it as a *real* Sa- "crifice, and not merely as a commemoration of that great "offering that was once made upon the cross." (Cent. ii. part ii. ch. 4.)

Let men of sense then pronounce which of the two is better entitled to their belief, the universal Church and Apostolical Tradition, or the new comers of the sixteenth century.

VI.

ON SCIENCES AND LETTERS.

"It is undeniable that the holy See, in the general spirit of "its administration, discouraged the diffusion of literary and "scientific knowledge, and sought to support the duration of its "spiritual tyranny on the ignorance of the people." (p. 61.) Such is the assertion of the Defender, who is not ashamed thus to betray his own ignorance of a fact which the voice of nations and all historical monuments proclaim, viz : that the Popes were the most zealous promoters of the revival of the sciences and letters in Europe. In every age they manifested a degree of illustration superior to that of the period in which they lived. Pagan Rome had secured to herself universal empire by force of arms ; Christian Rome did no less by the moral and literary ascendancy which she gained over all nations. The enemies of the great *Babylon* never denied her this species of excellence ; they contented themselves with considering it as essentially inimical to the simplicity of Christ. They imputed to her as a crime, her magnificence and human glory. They supposed that its tendency was to seduce and enslave the Christian world ; but never did they dare deny the evidence of the facts themselves. This superiority was more conspicuous than ever at the pe-

riod of the renewal of the sciences and letters in Europe, which dates its beginning almost a century before the reformation. Of this the Protestant classics furnish us with sufficient proofs. Let us only hear what is said by Kett in his "Elements of Human Knowledge." (vol. I. p. 378.) from which our adversaries usually copy no more than the eulogium of Leo X. without taking the trouble of turning to the preceding page. "The subversion of the Roman empire in the East, and the discovery of the art of printing happened nearly at the same period of time. After Constantinople was taken by the Turks in the year 1453, many learned Greeks fled into Italy for shelter and protection. That country, in consequence of having ALWAYS preserved a greater refinement and knowledge than the rest of Europe, was happily calculated for their favourable reception. Into Italy they conveyed, and there they interpreted the inestimable works of their ancient writers; a more useful philosophy was soon adopted, and the scholastic subtleties of logic, and the empty speculations of metaphysics were gradually superseded by the useful principles of moral philosophy, the maxims of sound criticism, and the acquisition of elegant learning. The PATRONAGE of the Popes gave splendour and importance to this new kind of erudition." They did not then fear its influence*.—Oh no! on the contrary, according to this author, they "considered its encouragement as an excellent expedient to establish their authority." Which of the two are we to believe, Kett or Kn...? Again; he presents to us Nicholas the fifth, about the year 1440, "employing diligent persons to traverse all parts of Europe in search of the classic manuscripts which were concealed in the libraries of monasteries." He tells us that, "in the exercises of these new studies, the Italian ecclesiastics were the first and most numerous." It is thus the memorable age of the Medici and of Leo the tenth, was introduced: All who wished to instruct themselves repaired to Italy; there the first impressions of politeness, learning, and taste, were acquired. And yet we are indebted to the Reformation for the revival of letters! Those who would be credulous enough to admit this, must be very greedy for Cheshire cheese indeed; he who has the least pretensions to the name of a scholar must smile with contempt at such an assertion. The reformation may claim the religious wars and frightful discords that convulsed all Europe; we will not deny it the honour; but the arts and sciences, nay even Sacred Theology itself and the right understanding of the Scriptures, owe their origin to a date much anterior. The first editions of the classics were issued, and the sources of learning opened; the reformation served only to impede their progress,

* When the annals of Tacitus were discovered, Leo the tenth purchased the manuscripts for five hundred ducats. Beroald, the librarian of the Vatican received orders to translate them. It is to these ecclesiastical despots that we owe the finest monuments of the brightest republics, and of Greece and Rome.

to distract, in a deplorable manner, the efforts of a number of excellent geniuses. The truth of this we may learn from the writings and correspondence of the most learned of the times, from those of Erasmus in particular.

Providence, it is true, generally draws good out of evil; but this good was certainly very foreign from the value and theological importance of the reformation. The academic crowns gained by the discourse of Villers are no proof against facts, no more than those which Rousseau obtained for having composed a brilliant discourse against sciences and civilization are in favour of a savage state. The reformation may have destroyed, in a considerable portion of Christendom, all the foundations of faith, and introduced the chaos which we see now prevailing; but as for the sciences, the reformation in itself, has nothing to do with them.* Long before its fatal commencement, the muses had fixed their residence in Rome and Italy; it was there, and not in the convent of Luther that they cleared the way for the happy revival of letters and that brilliant epoch, with which quite other names than his are connected. It was at Rome and Florence that they received the homage of all the literati of Europe. It was the Popes and their cardinals that they gloried in having for their protectors. They never pretended to lay claim to the discordant names of a Carlostad or a Zuinglius, of a Muncer or a Knox. But have not many of the successors of those men been very learned? Can not the reformation boast of an assemblage of great men to put in competition with those of the Catholics? This no one pretends to deny. But when, blinded by a fanatical zeal, you try to persuade the world, that the Catholic religion and its ministers are opposed to the progress of information, is it not just we should summon up against you history, the arts and sciences? Nay, you have even the imprudence, to advance, and in notes printed in italics, "as a notorious fact, that under this wide and dark welkin of Papal influence, (which comprised, even since the reformation, the greatest part of civilized Europe,) few are the distinguished luminaries of general knowledge and information; (p. 60.) that even (p. 59.) out of the boasted millions of the Papal church, scarcely TWO or THREE individuals, in an age, have shone illustriously in literature, amidst all the darkness and intolerance which their ecclesiastical establishments diffused around them." To this degree have you insulted those whom you hoped to have for readers, without fearing the ridicule to which you exposed your character. You calculated much on the patience of the Dominicans; well then, enjoy their silence; for they, I suppose, will pass no further comments on your inimitable texts.

But could they be expected to overlook the following re-

* Erasmus in his second letter of the sixth book, ridicules those who pretend that heretics were more eloquent than the Catholics; and remarks, that the authors of the latter heresies had scarcely any talents, and that Luther himself, amongst others, defended his opinions specially by scholastic subtleties.

fection, which is not only ridiculous, but a scandalous reproach against every Catholic who possesses any information or zeal for his religion? "Even these few, (this is also in *italics*) enlightened men of any nation, who have occasionally appeared in connection with their church, St. Mary's College is incapable of shewing us whether they were or not SINCERE believers in all her absurd doctrines." Imprudent Defender! let an infidel give a little more extension to this charitable surmise, and what will become of yourself? You insist however, for the honour of your learned character, by appealing to facts in support of both your assertions. The Priest Erasmus for the latter, and the Philosopher Galileo for the dark welkin of Papal influence, re-appear on the stage as the two hackneyed maniquins.—Let us, once for all, do ample justice to them, and let the retailers of such stuff be ever ashamed to expose it again to view.

We will begin with Erasmus, "one of the greatest men that ever adorned the republic of letters," says Mr. Bayle, but whose unpardonable crime it was, that "he continued a Catholic." Was he or was he not, a "sincere believer?" Whoever attentively examines the life and works of Erasmus, cannot retain a shadow of doubt concerning his real sentiments, unless he entirely renounce the ordinary standard of equity. To judge of Erasmus, we must look to the uniform tenor of his whole line of conduct, we must view him in his closet and private correspondence. We have a folio volume of his letters, in which he may be surprised a thousand different ways in every possible form and shape. However he is always found stedfast and invariably attached to the Faith, and to the Church. Though sensibly alive to the abuses that prevailed, he always marked a proper distinction between them and the doctrine itself, fully resolved never to compromise with his faith.

See his letters to Popes, Cardinals and Bishops, to Thomas Morus and Fisher, those celebrated victims of the reformation in England; to the princes of Germany, who consulted him upon the reformation, and from whom he would have derived every advantage; see his correspondence with the Universities, in which he incurred much enmity on account of the too great freedom of his sentiments; throughout he preserves the same language of warm opposition against the reformation. In his correspondence with the Popes Leo X, Adrian VI, Clement VII, Paul III, he successively receives marks of the most unreserved confidence, whilst, on his part, he gives assurances of unequivocal attachment and submission. "Neither the in-treaties of princes, (he writes to Clement VII.) nor the blan-dishments of my friends, nor the persecutions waged against me by my enemies, among the monks and theologians, will ever induce me to resist the Church in any measure whatever." He frequently renewed, and, unto his death, inviolably observed these protestations of fidelity. His other let-

ters to men of learning, to his friends and many of the reformed, support the same language, and assume a tone of indignation, when they presume to suppose that his sentiments coincide with their own. "I would sooner lose my reputation and lay down my "life, (he writes to Beckius,) than separate from the Church."— Writing to Bucer, he says: "My conscience is the main reason "that has preserved me from joining the reformation: had I "believed it the work of God, nothing would have withheld me "from co-operating in it." Every where he is loud in his complaints against its excesses. "The abolition of mass under pretence of abuses, appears to him as absurd as would be the abolition of predication itself on account of those which too often attend it." Basile was his dearest residence, where he certainly lived in great security from the fear of Papal power; as soon as the new system had been adopted there, he withdrew and retired to Friburgh. His letter to Juan de Vergara on this occasion, speaks the utmost consternation. He declares in it that "he has done his duty by strenuously opposing its introduction, "and constantly asserting the rights of the Church, though in a "country still more favourable to Luther than Wirtemberg "itself; that he has attacked him three times, which none before him had ventured to attempt." If there was a mystery, on which the reformers were interested to claim his patronage, it would be that of *Transubstantiation*; but on no article of our belief is his faith, both public and private, more evidently established. "I challenge my calumniators," he writes to the assembly of Baden, where it had been circulated that he had joined Luther in his opinions on the Eucharist, "to shew that in any "of my writings I have in any point deviated from the sentiments of the Catholic church." (Letter 45th, 18th book.) Let any one read his admirable preface to the treaty of Algiers against Berengarius, and say whether hypocrisy can ever speak in terms of such unaffected and sentimental zeal and devotedness for dogmas, to which the heart would refuse its decided assent.

His sentiments, with regard to Confession, are likewise conveyed in terms the most unequivocal and precise. "Never, says "he, have I entertained the least doubt about Sacramental confession, or approached the altar, without previously confessing "my sins to a Priest." (Letter to Beckius 38th, book 19th.) He frequently entered into its justification, and gave at last an express treatise on that subject, pointing out the most effectual method of preparing for it, and of deriving from it the greatest benefit. Examine him on the worship of Saints, of the blessed Virgin, of Images, &c.; throughout you find him, whilst the declared enemy to abuse, the zealous defender of the Catholic doctrine. Probe his sentiments with respect to religious orders; you will recognise him as frankly and decidedly favourable to them, as opposed to their excesses. But above all, if his opinion on the authority of the Church and on Tradition be parti-

cularly weighed, it will be found that nothing more could be expected from the indefatigable editor of so many works of the ancient Fathers, and from the warm admirer of St. Jerom and St. Augustine. He never ceases to bewail, with heart-felt sorrow, the calamities of the Church, and to evince the most poignant anguish for the errors and blindness of those who conspired to traduce and dismember her. His affliction was still greater at the separation of those strange reformers, whom he describes as "men given up to obstinacy, impudence, hypocrisy, slander, "who cannot agree among themselves, wranglers, frantic, &c." (Letter 4th, book 19th.) He seems to overstep his usual bounds of moderation when he deals with them. He had tried forbearance a long while; but, finding at last that they were incorrigible, and that so far from his being able to rely upon them for a salutary reform, they would on the contrary overturn the hopes of all religious persons, and entail the greatest evils upon the Church, he attacked them in a great many of his writings. After these had retorted in a like manner, and loaded him with calumnies and outrages, Luther proceeded so far as to charge him publickly with Atheism. "These enraged Lutherans, he writes "to the celebrated Fisher, Bishop of Rochester, fret and foam, "because I will not join them *against my conscience*." (Letter 47th, book 18th.) The friendship entertained for him by Cardinals, by the most zealous and enlightened Bishops of the age in which he lived,—the constant confidence of four Popes which he successively enjoyed, should suffice for his apology. The latter consulted him on matters relating to the Church, and were well pleased to receive his advice. The year of his death, Paul III. wished to assign him a conspicuous station in the general council which was about to be assembled. He had determined to raise him to the Cardinalship, together with nine other personages eminent for their virtues and talents, among whom were Sadolet, Carafa, &c. The letters of the Cardinals and of Erasmus on this subject are still extant; his refusal of ecclesiastical dignities, and his constantly declining them, are an additional proof, that self-interest did not constitute the leading trait in his conduct. The brief of Paul III. the year before, nominating him to the rich Provostship of Deventer, which he likewise refused, renders signal homage to his faith, probity, and piety.

Whence then have proceeded the many prejudices that are dwelt upon with so much confidence? Erasmus has been judged on his Dialogues, the excesses of which he bitterly laments in twenty passages of his works, whilst he repels the unmerited inferences which calumny had drawn from them against him.—He has been judged on his Eulogium on Folly, which he feared not to dedicate to his illustrious friend Thomas Morus, in whose house, in England, he composed it, and which, notwithstanding the reprehensible strictures which it contains, afforded no small amusement to Pope Leo X.—In these sarcastic compositions the

Reformation is not more spared than the abuses of the Church.—He has been judged from his continual complaints against the same abuses, and the anxious wishes he repeatedly communicated to his most illustrious friends for their correction; but these prove no more against his faith, than those of so many holy personages, from St. Jerom and St. Bernard down to our days, which have given occasion to all the successive reformations in religious Orders, and to the celebration of all councils from that of Nice to that of Trent.—He has finally been judged from the censures and contradictions which he experienced, but against which the Popes constantly afforded him their powerful protection. If he sometimes justified those attacks by his satirical invectives against holy, but narrow minded, characters of the age, the result was always to manifest with more eagerness his sentiments against the new doctrines. He did not wish any one but the Church herself to assume the authority of correcting ecclesiastical abuses. The reformation carried on, in so strange a manner, by the uncommissioned Apostles of the sixteenth century, which left every thing to be done over again by their successors, down to Mr. Kn.... himself, never had a more strenuous and decided adversary than Erasmus. This is certainly the capital fact of which any one will remain fully convinced, who will take a review of his numerous writings, without attending to the imputations with which both parties have loaded his memory, and who will judge Erasmus in Erasmus himself.

As for Galileo, his history is still one of the favourite topics of those greedy authors of mischief, who continually mistake assertions for proofs. The Defender joins the chorus in inveighing against “that cruel, intolerant, and unrelenting persecution,” (p. 61.) which the philosopher experienced at Rome through a hatred for science and talents. Mallet du Pan, a Protestant writer, disgusted at so many misrepresentations, published in 1784, in the Mercury of France, a dissertation, founded on the original documents of this affair, which proves to what a degree the public is imposed on with regard to it.

To hear, says he, the pathetic recitals and the reflections made on this subject, one would be led to believe that the Tuscan Philosopher was sacrificed to the barbarism of the age in which he lived, and to the egregious ignorance of the court of Rome; that cruelty combined with ignorance to stifle natural philosophy in its cradle; and that it was not the fault of the inquisitors that a fundamental truth of astronomy was not buried in the tomb of its zealous demonstrators.

This statement is false. Galileo would have been as much at liberty as Copernicus,* to turn the earth on its axis, if he

* Copernicus, who has given his name to the system which teaches the rotation of the earth, was Canon, Arch-deacon, and at last grand Vicar of Frauenburgh. He, like all the learned men in Italy of the fifteenth and sixteenth centuries, applied himself to the study of mathematics. He taught them first at Bologna, afterwards at Rome. Coming back to his native country, he remained zealously attached to the tenets of his church and fulfilled the duties of his clerical office with punctual care. The glorious reformation which he witnessed, had

had not undertaken to explain the Bible. His discoveries procured him enemies; his controversies alone brought him before the judges; his petulance was the source of all his vexations. If this truth be a paradox, its authors are Galileo himself in his letters, Guichardin and the Marquis de Nicholini, both of whom, as well as the Medicis, were the protectors, disciples and zealous friends of that imperious philosopher. As for the barbarism of that period in Italy, the barbarians were such as Tasso, Ariosto, Bembo, Vida, Torielli, Borelli, Guiduci, Guichardin, Cavalieri, Michael Angelo, the Carachi, Titian, Guido, &c.

In 1611, Galileo, being called to Rome, was there admired and loaded with honours, during three months, by the court of Rome, where he made known his discoveries; during his residence in that city, acclamations, feasts, and every demonstration of respect, were unceasingly lavished on him. No one thought of accusing him of heresy.

Being attacked on his system, in 1615, by some false zealots, he returned to Rome and received the same testimonies of respect and esteem; his enemies themselves did not withhold them from him. Cardinal del Monte, and divers members of the holy Office had marked out for him the path of prudence he ought to have followed; but his ardour and vanity carried him away. "He insisted," says Guichardin, in his letter of the 4th of March, 1616, "that the Pope should declare the system of Copernicus founded on the Bible;" he wrote one memorial after another; Paul V. fatigued by his importunities, decreed that the affair should be decided in a congregation. "Galileo," continues Guichardin, "displayed an extreme self-sufficiency in all this; he set his opinion above that of his friends; he would fain have all others think as he did on some passages of the Bible;" he himself makes known the result of this affair in one of his letters. "The congregation has decided only that the opinion of the motion of the earth does not agree with the Bible, and has forbidden to maintain that it does—I am not personally interested in this decree."

Previously to his departure, he had a most gracious audience from the Pope, and Cardinal Bellarmine simply forbid him, in the name of his Holiness, to resume the scholastic dispute concerning the conformity between the Pentateuch and Copernicus, but without forbidding him to propose his ideas on astronomy.

influence on his religious opinions. When the fame of his system reached Cardinal Nicholas Shomberg, by a letter which does honour to his sentiments, he invited Copernicus to publish it. Other great men, particularly Tindeman, Bishop of Culm, assailed him with entreaties to the same purpose. His modesty was long resisting; at last his work was printed in 1543, under the title *N. Copernici de revolutionibus orbium celestium, lib. vi.* He died the same year, and was buried at the foot of the altar, before which he used to celebrate mass. He is represented in the church, in his canonical dress, kneeling before a crucifix. (Amerie. Encyclop. art. *Copernic.*)

A century before, Cardinal Nicholas Cusa attempted, without any opposition, to revive the Pythagorean system of the motion of the earth. (See Bosset's history of Mathematics 1713.) He says, under the thirteen century, that the Italians were the first that gave the impulse to mathematical knowledge in Europe. He gives many instances of the zealous patronage afforded by the Pope and court of Rome for the promotion of this science as well as the others.

During fifteen years, Galileo respected this prohibition, and during the same period his enemies were silent.

In 1632, he printed his celebrated Dialogues, and endeavoured, at the same time, to re-produce the memoirs of 1616, in which he laboured to establish the dogma of the rotation of the earth on its axis. He was attacked; he replied and dedicated his answer to Pope Urban the eighth. These memoirs, the eclat they occasioned, this open defiance, altogether contributed to awaken the vigilance of his enemies. The pride that forbade them to yield, re-kindled this useless dispute. Galileo returned to Rome, February 3d, 1633. He was there treated with extraordinary respect and attention; not a word was said about prisons or dungeons; he was permitted to remain all the time in the palace of the Tuscan ambassador, except, during eighteen days, that he went to lodge in the apartments of the Fiscal of the holy Office, with permission of riding out through the streets of Rome in a half closed carriage. He was afterwards sent back to the Tuscan ambassador's palace. No question was made, either in the cause or its defence, on the grounds of his system; the point always rested on its pretended conformity with the Bible. The arguments used in his defence, which are still preserved in one of his letters, are really a medley of theological nonsense. After a sentence was pronounced conformable to the former one, and his retraction on the contested point, he was at liberty to return to his country. About twelve days afterwards, he quitted the ambassador's and returned, on foot, to Florence. "The Pope (he writes, the year "following, to Father Receneri his disciple,) considered me "worthy of his esteem; I was lodged in the delightful palace of "the Trinity of the mount, I was very politely invited to make "my apology, I was only obliged to retract my opinion (that "on the holy Scriptures,) &c."

Where, in these original recitals, can be found that cruel and unrelenting persecution which the collectors of anecdotes, and their retailers are continually harping on? Some formalities employed to prevent interpretations of Scripture, which were supposed to be ill founded, and tending to introduce a useless and dangerous mixture of things sacred and profane, are, at most, the only subject for reproof in this affair.—This is what is to be thrown into the scale, to counterbalance the immense real services which have been rendered to the sciences by the Popes and Catholic clergy! How I pity you, poor Defender! Would you, only for a moment, compare these facts so ridiculously exaggerated, with the picture which the author of *Anacharsis* has drawn of Italy, as it was a century prior to that epoch, and of the ardour displayed by the Popes for the advancement of science and literature in that country? "In every quarter Universities and Colleges were organized, printing presses set up "for every language, libraries incessantly enriched by the productions that issued from them, as well as by manuscripts

"collected from every part of the world. Academies were multiplied to that degree, that in Ferrara there were ten or twelve, at Bologna fourteen, at Sienna sixteen. The object of these was the cultivation of the sciences, polite literature, the languages, history, and the arts. Other societies took in charge the inspection of the press, of the paper employed in printing, the correction of the proof sheets; in fine, of all that might contribute to the perfection of the new editions: Almost every town afforded to astronomers observatories, to anatomists amphitheatres, to naturalists gardens and plants, to all men of letters collections of books, medals and antiques, to men of science the most distinguishing marks of gratitude and respect." It would be easy for us to apply to modern Italy the praises bestowed on it in preceding ages, and to Pius the sixth and seventh, the homage rendered to their predecessors by all friends of science and literature; but it is time to finish, and we will no longer detain the Defender by observations and pictures, the sight of which must be painful to him after his strange misrepresentations. We only wish, as we have justified the Popes of their pretended unjust treatment of Galileo, that he may be equally successful in exculpating the Reformation from the open persecution it is accused of having excited against the Doctrine of that great Father of modern philosophy, the immortal Descartes, an account of which Mosheim himself has given us in the following words: "The government of the United Provinces published an edict in 1656, by which both professors of Philosophy and Theology, were forbidden to explain the writings of Descartes to the youths under their care. —This edict was enacted at the solicitation of the reformed Clergy, who, in many assemblies, went so far as to resolve, that no candidate for holy Orders should be received into the ministry, before he made a solemn declaration not to promote the Cartesian philosophy. Laws of like tenor were afterwards passed in other reformed countries." (17th Cent. § 11. p. 11. no. 30.)

St. Mary's and Catholics, finding themselves attacked a second time, and more virulently than before, have once more stood on the defensive. Their esteem for their brethren and fellow citizens concurred with the *interest of Religion* to compel them to this measure. If the *Christian Religion* be divine, the Catholic Church is the *only one*, that, having secured its benefits to the

world, can still secure to it their continuance. All those that have separated from her, have but a precarious existence. The very principle of separation is a principle productive of the most ruinous effects ; it must proceed from reformation to reformation, from one division to another, until a final dissolution takes place. Modern philosophers are fully sensible of this truth ; and seeing neither divine promises nor conservatory principles in the several human institutions, that have arisen from age to age, at the expense of the true church, they expect to see this religious pruriency settle into universal indifference. The only thing that disquiets them, is to see a Church, whose inviolable constitution has withstood the shocks of eighteen centuries ; which, rejecting with disdain all manner of alloy, engages to preserve to the end of times, the sacred deposit which she boasts of being entrusted to her hands. Proud to have no other origin than Christianity itself, she goes hand in hand with it, and braves their threats and attacks, as well as those of all other her rebellious children. She faces them with a divine confidence, and too much above human resentment to see in her enemies others than her subjects and strayed children, she prays for them, she invites them, she waits in hope, and seeks no other triumph over them than to see them re-enter into her maternal bosom. That time is, perhaps, far distant ; but she forbids her ministers to despair of its arrival. She wishes them to press and exhort without ceasing ; *to be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine* ; to encourage every good disposition in individuals, to consider their virtues as so many graces and advances towards that return, the object of her continual solicitude. But she forbids any compromise with their errors, and desires that, treating these with that freedom which her first Apostles so conspicuously displayed, they may prove themselves, as pourtrayed by their adversaries, *full of energy, industry, fidelity and perseverance in the maintenance of their traditional tenets ; of an inflexible adherence to their creed ; bold and explicit in the vindication of what they profess, above all consideration of individual interest, local pre-*

judice, social sentiment, or any other time-serving policy ;
mindful only of the words of their primitive mission :
Go teach all nations, &c. teaching them to observe
WHATSOEVER I have commanded you ; and behold I
am with you all days, even to the consummation of the
World.

THE END.

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PUBLISHED IN THE EVENING POST AND TELEGRAPHE,

BY DIFFERENT WRITERS.

Nullius addictus jurare in verba magistri. — Hor.

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PREFATORY STRICTURES.

Sit suum cuique.....Hor.

THE advantages of a free discussion on all literary subjects, none can pretend to deny. The vast improvement in general literature, that has been derived from impartial and independent critiques, and reviews of new publications and institutions, ~~are~~ well known to the literary world. Whoever is acquainted with those critical volumes, annually published in Britain, and the freedom that is used in this respect, on every subject, physical and moral, civil and religious, cannot be ignorant of their immense importance for the advancement of literature.

That all universities, colleges and academies, for the instruction of our republican youth, as well as new publications should be subject to free examination, and critical scrutiny, none can pretend to deny. In these the public, in general, are much interested. Their advantages, those interested by emolument, are sufficiently ready to promulgate—but their defects, or their errors, demand an honest exposure, and more especially so, should it appear that, either in theory or practice, they cherish a spirit inimical or injurious to the spirit of our laws or government;—to our civil or religious privileges.

Whatever generally involves the best interests of society, becomes a subject of free discussion;—personal interests, or local considerations of any kind, should offer no obstruction to such criticisms. The decency of civil respect, it is true, is due unto all—but this must never be allowed to become paramount to the improvement or the happiness of society.

Indeed, nothing can afford a more striking evidence of the literary ignorance, as well as depravity of any community, than that which would be constituted by frowning out of countenance such freedom of discussion, on all literary subjects and institutions.

Without regarding to what extent these ideas may be cherished by the liberal; or censured by the proud or the prejudiced; the writer is contented with the consciousness of that rectitude, in the spirit of which they have been made;—and also in having the principal share in submitting the subsequent strictures to the public.

In the ephemeral publications in which they first appeared, it was next to impossible, from the hasty manner in which they were necessarily issued, that they could be as correct as in the present form and manner of publication. Besides, several characters eminent for literature, had sent for copies of them, and could not be gratified in any other way than by having them published in a pamphlet.

The critical remarks here introduced, on the address to the graduates at St. Mary's, were intended to have been continued at that time, but were suspended for these reasons, until the present occasion.

When it is considered that no seminary can be established in any enlightened country, under the designation of a college or university, without exciting an interest among the friends of learning, and the patrons and promoters of general information throughout the world; none who truly merit that name, can assign to impertinence any critique that may lead to the establishment of its merit on the one hand; or the developement of its defects on the other.

But when it is also considered, that there is no other literary establishment of that grade, in these states, or perhaps in the world, in which the principal is self-appointed, it must naturally present ground for enquiry;—to what superiority of literary talents, or fame in the republic of letters, has the præsul of St. Mary's been honored with such a situation?

▼

Leaving it to the unprejudiced to determine, either now or hereafter, whether this be a proof of our enlightened knowledge, or our ignorance in such matters, I may be allowed to observe, that it is a curious phænomenon in the literary world, that the head of an university should have contributed little more to the republic of letters, than a short address to his graduates ; or, as it is said, began the study of the Greek language, when he undertook to preside over a liberal course of classical instruction !

The address to the graduates in St. Mary's, as published in the *Companion*, though concise, contains sufficient matter for enabling us to form a proper judgment of the talents of its author. It may pass, it is true, with those patrons, whose large literature, is extended through the folios of a bulky ledger; or with such as have a view only to personal or party accommodation; but how far it may tend to support the literary credit of an enlightened city, state or community, is another matter.

In the first place, it informs the graduates that the university of Paris first introduced the diffusion of scientific knowledge, and consequently, that even the different colleges, in these states, owe their origin to the university of Paris !—That it has been the great “alma mater” of all other colleges and universities—and that from the prolific womb of the university of Paris, sprang all the other seminaries, colleges and universities in the world ! Risum teneatis amici !

This pompous compliment, paid to the university of Paris, puts me in mind of an anecdote I, have heard mentioned, respecting a piece of the wood of the cross, on which our Saviour was crucified, and said to be a precious relict in the college of St. Mary. A youth coming into the room, where it was said to be deposited, asked his companion, if he knew what was contained in a chest or box, that he pointed to, in a corner of the room. No, replied the fellow-student, I do not. Well, said the other, I shall tell you :—it is a piece of the wood of the cross on which Christ was crucified. Bless me ! How came

here?—will you permit me to see it?—No. If I were to touch it, I would think God would immediately strike me dead.—This must be done by more sacred hands. But I assure you, it is genuine. It never rots nor diminishes. Were part of this to be sent to any other place, for any sacred purpose, it would not diminish what remained. It always continues the same, without variation or diminution!

Without pretending to vouch for the truth of this puerile anecdote, but which has certainly been so related, and spoken of—it is perfectly characteristic of the high credence given to the university of Paris. What the boy assigned to the wood of the cross, is not more incredible than what the address to the graduates, as published in the *Companion*, has assigned to the university of Paris.

No person possessed of proper information in the history of colleges, would assign to that university any greater celebrity in producing scientific improvement; or characters highly distinguished in improved philosophy and science, than to other universities. The truth is, the university of Paris, as well as some others of more recent origin, were too much under the influence of their old grand-sire superstition, and his prostituted mistress royalty, to produce any thing so salutary to mankind, or their improvement, as many illustrious individuals have done, less restricted by such corrupted bodies corporate, or faculties.

That the university of Paris has produced a few men greatly eminent in learning, is not denied;—but in the records of its history, we may trace the vestiges of a superstition as blind, and as bigoted, as can be found in the darkest corners of Europe. Yet, we may take the liberty of observing, in favour of those who established and patronised it, that none of its principals were self-appointed. In the annals of colleges, where do we meet with any man, however renowned his talents, applying to the establishing or patronising power, to be placed at the head of a university;—and much less presuming to place himself in such a situation?

It is blinding instead of instructing or enlightening the minds of our youth, to inform them that we are indebted, for the origin of all our scientific improvement by colleges, to the university of Paris. There is sufficient ground for apprehending that the influence of Paris, or at least its despot, may seek to reach us in too many other channels, without instructing our youth to look up to that sphere, as the focus of all knowledge and science.* No man who merits being placed at the head of any liberal school, in these states, should be allowed without animadversion, to impress on the minds of youth such incorrect, if not designing sentiments.

It is well known that the scholastic jargon that so long beclouded the stupified nations, and even universities of Europe, was maintained as obstinately and as long by the university of Paris, as by any other seminary on that continent.

In Bulæus's history of that university, we are informed that in Anno Domini 1300, Nicholæ De Ultricuria, laboured in his public lectures, to convince his scholars that in some cases, *theft* was lawful and pleasing to God. "Suppose," said he, "that a young gentleman of a good family, meets with a very learned professor, (meaning himself,) who is able in a short time, to teach him all the speculative sciences, but will not do it for less than one hundred pounds, which the young gentleman cannot procure but by *theft*—in that case *theft* is lawful—which according to the logical jargon of those times he proved thus:—

It is pleasing to God that a young gentleman learn all the sciences;—but he cannot do this without *theft*.—Therefore *theft* is lawful, and pleasing to God!

Such is a specimen of the learning of the university of Paris, at that period, from which it seems we derived all

* From a letter translated from a Havannah paper, as lately published in the Evening Post, it appears that Bonaparte and the Pope, through the medium of the Catholic Bishop of Baltimore, intend holding fast the chain of religious influence, at least with respect to Louisiana.

our literature and science. Henry, in his history of England, vol. iv, p. 363, observes, that many other examples of the same kind of sophistry might be produced from the same source ; but were *too indelicate* to be introduced into that work !

But it may be said, that such jargon was chargeable to that age of the world ; and does not affect the credit of that university as to its state of improvement in modern times. It is not here insinuated that the university of Paris alone exhibited such shameful proofs of ignorance and barbarism ; but it is contended, that it was not more free from these than others ;—and that even in modern times, it has not, in any respectable point of view, been entitled to the honor assigned it by the author of the address to the graduates in St. Mary's.

If the effulgence of its literary splendor, hath not only beamed on this distant land, but has given rise to all its collegiate instruction ; how much more enlightened must those be, who owe to it a more contiguous descent ; a much more intimate connection ? But this does not appear. The learned doctors who have more recently emanated from its bosom, do not seem to be so far divested of gross superstition, as to be held up to the minds of our youth, in these states, as paragons of excellence—as the origin and authors of our improvement in literature and science.

The late justly celebrated Dr. Robertson, of Edinburgh, on a summer visit to Paris, and its university, was conducted by some of the more eminent doctors of the Sorbonne, to see the great church of Notre Dame. On viewing a beautiful statue of the Virgin Mary, of the finest marble, and most exquisite workmanship, the renowned historian ventured to touch the drapery of the apron with his finger ; and for this act of unparalleled impiety, received a very severe reproof from one of the learned doctors.*

* This anecdote the writer had from an eminent literary professor, in habits of intimacy with Dr. Robertson.

Without adducing more instances, these may suffice to shew the enlightening effects of that majestic orb of illumination; and how the præses of an university or college, in these states, is justifiable in directing students of literature to look to that seat of learning, either in ancient or modern times, as the source whence all other colleges or universities, have borrowed their scientific lustre.

Similar causes must ever produce similar effects. Slavery, civil or religious, has ever been and ever will be the prolific parent of ignorance and error. The tyranny and influence of heathen Rome, overwhelmed the nations. Even in Rome christian, may be traced the lineaments of Rome pagan. The degraded nations have long borne the marks of her oppressive system. Bearing a striking analogy, in this system, to the united power and influence of the sword and the flamen, or *sacerdotal mitre*, in the person of the first of the Cæsars, long have the nations groaned under her slavish delusions. Nor has she and her votaries yet relinquished the claim of usurpation. Even in this our city, she recognises a young nursery, whose minds are to be fascinated with her praises; or those of her satellites—are early taught to pay their most respectful homage to her most zealous devotees.

The city of Baltimore affords a fit centre of union between her votaries to the north and the south—the east and the west. It may be said that here, her American standard is to be erected—and under which those who are enlisted in her cause, are not backward in promoting the interests of the mistress whom they serve.

This mistress of the European, may I not also say, of the American world, has long maintained her extended reign. By the magisterial awe of her ancient as well as her modern name, she has held in bondage the nations. By this name, together with the old imperial influence of her pagan glory and splendor, more than by the sanctity of those who have styled themselves the successors of St. Peter, has she supported her claim to unbounded catholicism.

Superficial, indeed, must his acquaintance be with ancient and with modern history, who cannot see that these are important truths. The wide encircling yoke of superstitious bondage, that so long subjected the European nations, has not failed to comprehend also the largest portion of America. Even in the very centre of those, whose highest boast and glory it is, to have kept their necks equally free from either her civil or religious bondage, she still seeks to maintain a fast hold, and to enlarge her grasp ;—seeks not merely an equality with others—but aims at a presidency in education ; at metropolitan and diocesan distinctions—all owning fealty, at least in spirit, to a poor sinful puny mortal, or chief, at the distance of three or four thousand miles, who blasphemously styles himself, Vicegerent of the Son of God !

Sincere pity is due to the deluded individuals, who can slavishly submit to such a yoke ;—but that those who pretend to light and reformation, to rejoice in civil and religious liberty, should patronise its spirit ; submit to its sway—cherish its ambition, and I might add, immolate their posterity on its altars, ought to call forth lamentation—ought to suggest the propriety of a day of public fasting and humiliation, among all who retain any vestige of affection for that protestantism, for which many of their forefathers bled.

While we venerate that principle of toleration, that error of opinion, civil or religious, should in charitable forbearance, be permitted to correct itself; yet it must be allowed, that they far overstep this limit, who not only cherish a liberal spirit of toleration ; but lend all their influence in society to patronise presumptive claims to excellence and literary ascendancy, unwarranted and unjust. Unwarranted, because attested by no authority which it becomes society to venerate ;—unjust, because instead of exhibiting any proper proofs of a title to such a claim—the reverse must be evident, even from these brief strictures, to every person capable of forming a proper estimate of its pretensions.

If the documents presented to the public, be genuine, as they appear to be, ample ground has been afforded for every animadversion that has been here advanced; and however little notice these may obtain from the superciliousness of unlettered pride on the one hand; or the bigotry of superstitious ignorance on the other, the learned, the candid and the unprejudiced, throughout the union, or elsewhere, will be enabled to judge; or at least to enquire, concerning those principles on which we are educating so many of the youth of this city; and establishing an university for the education of those throughout the state or the union.

The issue of submitting the subject to such minds, cannot be unfavourable to the interests of general education. I shall venture to assert, that to every person of liberal education and unprejudiced mind—even the address to the graduates, now under review, would be amply sufficient to convince them of the justice of these strictures.

I hesitate not to affirm, that, as it appears in the *Companion*, in some of its most essential parts, it argues much ignorance of those very sciences, for the acquisition of which the candidates were honored with a diploma. Take, for instance, the following sentence. “Amidst “that variety of beauties that thronged about you, rhetor-“ ric, by refining your taste, has taught you the difficult “art of making a *prudent* choice.”

Here prudence is held out to be the scientific object of rhetoric. If this were true, the young student of rhetoric should have Cicero *De Officiis*, put into his hands instead of Cicero *De Oratore*, Quintilian, or Aristotle, or even Dr. Blair. That rhetoric improves the taste, especially in literary composition, is true;—and that the culture of taste may have some salutary effect on conduct, is not denied. But to say, that it is the art of rhetoric, and not rather the study of moral science, that is to direct youth to prudence in conduct, is inaccurate; and evincive of that proneness to confound one object or subject with another, to which every mind, illumined by science, should be su-

terior—even though far from having attained to those qualifications, which are requisite for the præses of an university.

In the subsequent sentence, the graduates are farther complimented, thus:—“ Already, have you under the “ guidance of philosophy, unravelled the clue of dialectic “ subtlety, penetrated through the maze of metaphysical “ intricacies; explored the fundamental principles of “ morality; and been initiated *to* the mysteries of na-“ ture.”

In this bombastical sentence, there is neither accuracy of grammar, nor sound philosophy. Expressed as it is, it informs the graduates, in other words, that under the guidance of philosophy, they had been initiated *to* philosophy! Logic, which is here rhetorically styled “ the clue of dialectic subtlety,” has been acquired under the guidance of philosophy. Now, instead of philosophy being a guide to the acquisition of logic, every school boy, to whom the subject has been introduced, knows, that logic, or in the learned principal’s words, “ the art of unravelling the clue of dialectic subtlety,” is truly defined to be a guide to the attainment of sound philosophy.

But if by philosophy, the learned principal meant himself; or the faculty of St. Mary’s, then, indeed, has this criticism, in as far as logic is concerned, no foundation. The young graduates, under their guidance, with propriety of expression, at least, might be said, in that case, to have acquired all these inestimable objects. But on the other hand, as it would be rather too bold a rhetorical figure, to style himself or the faculty, “ philosophy,” if in its simple, plain acceptation it was philosophy that was their guide to such exalted attainments, it then follows, that they were in possession of the end previous to the mean;—of the effect previous to the cause.—And if so, their “ art of unravelling the clue,” must have been intuitive. They may be truly announced the most extraordinary graduates; the most surprising literary phæno-*mena* that have graced any college or university since the

age of miracles ;—they must, indeed, be truly characteristic of their renowned alma mater.

In every age of the improvement of the human race, few indeed are the characters who have braved the obloquy ever resulting from the public arraignment of popular prejudice, or long confirmed error. Had some of the “excellent ones of the earth,” regarded such obloquy, we should never have heard of a Luther, a Melancthon, a Wickliff, or a Calvin, in religious reformation; nor in literature and science, and that independence of mental exertion which they inculcate, an Erasmus, a Bacon, a Galileo, a Newton, a Locke, and a Milton.

Under the effulgent influence of this impression, any obloquy that may arise from the publication of these strictures, can excite no sensation, other than those that might arise from hearing the ravings of a maniac.—To give offence wantonly; or even to disturb, unjustly or intolerantly, the embers of either prejudiced bigotry or fiery zeal, is perhaps as far from the nature of the writer, as that of those who glide more silently down the smooth stream of fashionable folly and delusion.

But with this mind—and desirous of cherishing and seeing it cherished in its fullest extent—no consideration can induce the belief, that the defence of public education, from whatever quarter the hostility may arise, can be so construed, as to admit the justice of any charge of intolerance, impertinence, or illiberal interference.

The ablest, as well as the most virtuous authors in behalf of public education, might be here adduced in corroboration of these sentiments. Authors of the highest celebrity in the republic of letters, on such subjects, have lost sight of every consideration of personal interest and regard for names or systems however sacred or sanctioned, and have freely and boldly arraigned whatever they conceived to be injurious to the community.

Our polished youth, who have become adepts in the Chesterfieldian school, may find in the letters, even of that libertine, a caution to his son against the influence denounced in these strictures.

ERRATA.

Page 11th, last line, for ‘*interest*,’ read *interests*.

— 12th, 7th line from bottom, for ‘*controvert*,’ read *controvert*.

— 14th, 20th line from top, for ‘*on*,’ read *own*,

— 19th, 4th line from bottom, instead of a *period* after the word
‘*patronage*,’ place a *semicolon*.

— 41, 6th line from bottom, for ‘*rights*,’ read *rites*.

STRICTURES, &c.

From the Companion.

THE rapid progress of the Baltimore College, and the high advantages derived from it, of which its pupils have given such satisfactory proofs, in the course of the examinations which have just taken place, have determined us no longer to defer giving the public an account of its establishment, the authenticity of which we guarantee. As having had it a long time in view to present our readers with some details relative to an object so important to our country, we have made it a point to procure our information from the most undoubted sources.

We may venture to say, without the fear of being considered as enthusiasts, that the college of St. Mary's, owes its origin, its progress, and its present flourishing condition, to that tutelary genius, which seems to have destined America, to emerge so rapidly and with so much lustre, from the darkness in which she had been involved until the present period.

It is well known that the president of this college, laid its first foundation, without possibly foreseeing, that he prepared for his adoptive country, a place of education, which was soon to concentrate in the bosom of America all those advantages we had hitherto been compelled to seek, so far from home, and at such immense expence, for forming the understandings and developing the taste and the talents of youth.

To be convinced of this, it will suffice to remember what is well known here, that the founder of St. Mary's College had resolved seven or eight years ago, to leave this continent where the liberal plan of education he had formed, instead of finding the encouragement with which he had flattered himself, met with obstacles he despaired of surmounting. His intention then was to yield to the eager wishes of the inhabitants of the Havanna, who having been informed of his plan by the prospectus which had reached them from the College, which he conducted on the banks of the Potowmack, they ardently desired to establish a seminary of education in their city, where their children might be brought up, under their own eye and in their own principles.

It was precisely this projected departure of Mr. Du Bourg, which tended to destroy the hopes, that many American parents had conceived for the education of their children, which proved ultimately the cause of this distinguished gentleman's consecrating henceforth his talents and his activity to the instruction of our youth.

Returned from the Havanna to Baltimore in August 1799, to await in the bosom of his family and his numerous friends the reply of the king of Spain, to the application which had been made him on the subject of the college, by the inhabitants of the Havanna, Mr. Du Bourg was far from thinking, that he had placed the first stones of an university, for the existence of which we are indebted to him. He had brought with him some children from the Havanna, who had been provisionally confided to him, because not a doubt was entertained that his Catholic majesty would immediately permit them to welcome the return of Mr. Du Bourg and their children to their city.

Mr. Du Bourg only thought of profiting by this interval of repose and hope, to commence the education of the young Spaniards, who had followed him, and to seek the fellow labourers, whose assistance he would require, to execute on his return to the Havanna, the magnificent plan of education he had proposed. For this purpose, he retired with his young pupils to the seminary of Baltimore, which thus became the cradle of the future college. But he was very soon assailed with petitions on the part of French families dispersed in such numbers on the shores of this continent. Each solicited permission for their children, to participate with the Spanish pupils, the cares and instructions of their enlightened preceptor. He found it impossible to refuse them: consented therefore to permit a dozen of the children of unfortunate French emigrants, to participate in the private lessons, which he had at first designed only for his Spanish pupils, at the same time informing their parents that it would be only for a temporary period, and until he could return to the Havanna, to fulfil the engagements he had entered into with its inhabitants.

The expected answer at length arrived, but fortunately for this country, it was as contrary to the hopes of the heads of families at the Havanna, as it was favourable to the wants and wishes of the French families, who had taken refuge here.

It is thus that the United States, may always profit by the commotions that agitate France, and which have driven so many men of merit from their country as well as of the abject state of Spain, which dares not receive them, and thus devote to herself the immense advantages to be derived from their talents, their knowledge and their misfortunes.

Hardly was it generally known on this continent, that Mr. Du Bourg would not leave it, when entreaties arrived from all parts soliciting a reception for a vast number of French children, into the family which was already united under his wing.

Such were the circumstances which determined Mr. Du Bourg, to erect a new building, which might serve as an addition to the old seminary, already much too limited, to accommodate the small number of children he had been under the necessity of receiving. Deprived of his fortune like other refugees of St. Domingo, surrounded by French families once opulent, but whose fortunes were now not less ruined than his own, he could not foresee what would be the fate of the establishment which he had planned with so much care ; it is well known that good masters are extremely rare in this part of the world and that they are to be obtained only at an expence, which was far beyond the means of the founder, and he could still less flatter himself, with obtaining the assistance of opulent families of this country, as he had determined from principles of delicacy, not to open the door of his growing academy to their children, in the fear of being inimical to, or of giving umbrage, to the houses of education that had been established before his.

It was for this reason, that the first body of the building which was then erected, and which is now called the old College, was constructed on so narrow a plan, and seems to be but an out work amidst the other buildings, that have been successively added ; but which the taste of the founder, and that of some enlightened artist, may convert into an agreeable and regular plan, which it was impossible to form, at the time the buildings were commenced.

In the mean time however, Mr. Du Bourg's academy did not fail to experience the same rapidity of increase, which is observable in all the establishments of this part of the new world. The opulent inhabitants of the Havanna, having hastened to send their children to Baltimore, to receive the liberal education, which their sovereign had not permitted them to obtain at home ; the increase of wealthy children, in circumstances to discharge all the expences of a generous and noble education, procured to the founder, the means for which he could not otherwise have hoped, of attracting those masters of the fine arts and accomplishments, which it would have been vain to expect, except under circumstances that would enable him to offer them a compensation, proportionate to their merit.

Under these circumstances a fortunate concurrence of events led to the president, a number of fellow labourers of high merit, and above all whose uncommon and disinterested zeal, ably seconded his endeavours.

Every thing assumed a new aspect ; the plans of study were opened and enlarged ; the different classes were formed, the system of discipline was established, the progress of the pupils answered the cares of the professors and the expectations of the parents, and the public examinations and exhibitions at the end of the year, assumed an imposing form.

The confidence reposed in him, increasing every day, all united to invite the president to extend his views, to enlarge and perfect his

plan, and to place an unbounded reliance upon the patronage of the public. Every thing seemed to presage, that the Spanish academy of Baltimore, would become the general rendezvous of all the young nobility of the Spanish colonies, when suddenly a peremptory order, issued from Madrid, obliged the parents to recal their children, and thus levelled a blow at the new College, from which it appeared impossible that it ever should recover.

This absolute and unexpected order, dismayed the parents whom it concerned. Several of them tried to elude it in various ways; some even hoped by deferring the payment of their children's expences, to furnish the president of the College, with a plausible pretext for detaining them. But all was useless, and the representative of his Catholic majesty, having engaged in the name of the king his master, to advance the payments to the College, no further means remained of detaining these pupils any longer in Baltimore. It is doubtless not yet forgotten in this city that a Spanish corvette came for the purpose of conveying the children to the Havanna, the captain of which after having incurred an immoderate expence, thought himself entitled for the honour of his nation, to receive his creditors, and the constables who came to exact payment, sword in hand, and to menace the town with bombardment, if the magistrates attempted to punish legally, the ill treatment, which the officers had experienced, on board the Spanish vessel.

It would be superfluous to observe, that this unexpected recal of the Spanish pupils, must naturally destroy Mr. Du Bourg's growing college. The great but necessary expences, for creating this establishment, were far from being covered. Nothing now remained for its founder, but the sad resource of disposing of his new house and its furniture, to discharge the debts which he had contracted for the purpose of erecting it. He adopted this idea with the more alacrity, as several of his friends had entreated him to return to France, where he was assured of the most undoubted success in the career of public instruction.

Thus was America on the point of losing a citizen, of the first importance to the education of her youth : Mr. Du Bourg prepared to return to Europe with the remnant of his college, when several respectable inhabitants of this city, judiciously desirous of preserving to their country those means of instruction which are yet too rare, pressed him to renounce his project, and to devote himself entirely to the service of the country which had so favourably received him ; they intreated that their children might be admitted to those places which the Spaniards had left vacant, assuring him that if he would determine to give the United States this proof of his attachment to her, he might calculate on his part, on the most liberal encouragement.

It appears that these friendly overtures, re-animated the courage of Mr. Du Bourg ; still however the method proposed to him, pre-

presented great difficulties, in the delicate consideration of the diversities of religion. But the wisdom, the prudence, and the moderation of the measures adopted by the President of the College, and his worthy coadjutors, soon overcame all obstacles. It was seen with pleasure, that according to the new system of these wise institutors, the diversity of religious opinions, did not prevent the children from forming one family, receiving the same instructions in literature and morals, observing one common discipline, and obeying the same professors, as in the government it does not prevent those citizens which it divides with regard to Dogmas, from observing the same laws, respecting the same chiefs, and cherishing the same country. At the College of Baltimore, where there are such a vast number of children of different persuasions, it is one of its strictest rules, that no discussions on religious points must ever be entered into. On Sundays the pupils are permitted to attend their own churches without restraint, whilst at the same time the Catholic rites are performed in the interior of the College with the utmost decency, for the contiguous Seminary, and the children of that persuasion.— Amidst the masters, who are all Catholics, it is impossible to perceive the smallest predilection or partiality whatever, in favour of Catholic pupils.

The Legislature of Maryland, having seen with approbation, how perfectly the rules of the College were in unison with the laws of the state, have made it a point, to protect an establishment, of which the utility and immense importance are so evident.

The affluence of American children, soon abundantly compensated for the loss of the Spanish pupils, and as they increased in numbers every day, the house was very soon again found too small for their accommodation, and it became necessary to make large additions to it.

The state perceiving the real utility of this establishment to the country, determined that its students should not be deprived of the honours to which their merit entitled them, and to which they would have had a claim in the other Colleges of the United States, and therefore by an act of Legislature, they erected the College of St. Mary's into an University, in 1804.

In the assembly following, as an encouragement due to the zeal of its able and respectable founder, they granted him the privilege of a lottery, the emoluments of which might enable him to meet the engagements he had contracted for forming so vast an establishment and to complete the yet insufficient and imperfect edifices.

Such is the present state of this important establishment, from whose bosom, we have already seen pupils of the highest promise, and who in the discourses they pronounced, previous to their receiving their degrees on Wednesday last, gave the most brilliant proofs of the solidity of their studies, and the purity of the taste which *has directed them.*

We flatter ourselves, with the hope of presenting to our readers some extracts from the orations delivered on this occasion, the subjects of which are eminently interesting ; such as *honor, and influence of the fine arts upon the civilization and the glory of nations*, as well as Mr. Du Bourg's very eloquent address, and the interesting discussions of the afternoon.

The friends of the arts, have not seen without interest, the exhibitions of the young people, in their studies of drawing—we recognise in them the correct taste of the European schools ; and although the first steps only are taken in a career of such immense exertion and which in itself demands the study of a man's life, we may infer from the progress this infant academy has already made, it will not rest here, but that the next year's exhibitions will produce objects still more worthy of attention and encouragement.

From the Companion.

QUINTILIAN JUNIOR has been received. We must decline the insertion of his sentiments on the subject of St. Mary's College leading to a controversy which cannot be maintained in the Companion, being inconsistent with the plan to which we determine rigidly to adhere. The appearance of the account of the College had alone in view the effect it might have upon the literary taste of our citizens, and as such it certainly does, in our opinion, possess very superior advantages. As to the effects it may have either religious or political, they must be discussed elsewhere ; they are totally incompatible with the objects we have in contemplation.

From the Evening Post.

MR. EDITOR,

IN a weekly paper, published in this city, designated "COMPANION," on the 16th inst. its editor addressed the public in an elaborate eulogium on St. Mary's College. In that adulatory panegyric we find it insinuated that, previous to the opening of the seminary, America was enveloped in dark ignorance as to literature and science ; and also that few or no instructors of youth, of indigent culture, could be procured, properly qualified to fill any department that might be vacant in such a seminary.

It appeared to the writer of the annexed stricture on that fulsome eulogy, that such sentiments, in a public paper, were derogatory to our country, and the many respectable seminaries it can boast.

shed, too, with professors whose literary characters and credentials, rank, at least, as high as those of the subject of his panegyric. Besides, he was deeply impressed with the principles he advocates, as absolutely essential in the institution of every seminary in these states sanctioned by public patronage and endowment, as a COLLEGE OR UNIVERSITY.

The principles contended for, are of the first moment—they breathe no illiberality against any individuals, nor against any religious denomination or body, as such.—Not so, however, do they appear, in the height of his editorial elevation, to the publisher of the “Companion.” By him they have been held unworthy place on its *unprejudiced, impartial* pages! They have by him been unequivocally doomed to condemnation, as leading to religious and political controversy, at least, upon that subject!

So says this MAMMOTH of a literary censor for Baltimore! His own incubations, eulogiums, strictures and remarks on authors and their works, or even on a whole body of religious professors, will lead to no religious or political controversy—but should any of his readers presume to reply, so as to invalidate one mite of his gigantic literary puissance, then it is quite in opposition to the original intent and design of the “Companion”!—This puts me in mind of the tale of the Lion, who, going out to hunt in Co. with some other animals, assigned to himself the whole of the prey, and devoured the first the puny race who dared to lay claim even to the smallest share! If this be the way the *learned* editor purposed to monopolize the talents of his “Companion”; if this be the way in which the editors of public periodical works arrogate to themselves an exclusive right to say to and concerning others what they please, without signing to admit any interference or reply, let them cease to advocate the liberty of the press—or indeed any other liberty, civil or religious.

Of the foundation for these remarks, let the candid judge. Let them read the annexed strictures on the eulogium in the “Companion,” to which they allude.—They will find them contain nothing which tends more to religious or political controversy than the editor’s own essay which called them forth. The editor first introduces the subject—and in doing so, if his press be free, invited free discussion. This discussion contains principles which the author not ashamed nor afraid to advocate or maintain. He earnestly solicits the attention of those most conversant with such subjects, to their import and validity.

Disdaining every sentiment of an illiberal, partial, or prejudiced nature, as much as the editor of the “Companion,” the writer of the rejected essay will never shrink from a free animadversion on any subject in which he thinks the best interest of PUBLIC EDUCATION

* See the critique on Birch’s pamphlet, in the Companion.

Even under the British government, the principle here advocated has for ages been cherished and maintained. It forms their best apology for their constitutional system, and distinction of ranks.— “Our Universities,” say they, “are rendered accessible by our government to the youth of the poor as well as to those of the rich. Hence no exclusive privilege, or acquisition of science or literature to the sons of the opulent; and, consequently, by means of erudition and literary attainment, a free road is kept open for all to preferment and the highest offices in the state.”

A third and leading principle in the establishment of Colleges or Universities, is, that in a country like this, none should receive the legislative sanction of public privilege or endowment, while the president and principal professors, constituting the faculty, insist on being, exclusively, of any one particular religious denomination, however influential or respectable may be that denomination. Indeed, the more so it is, the more absolute the necessity is for adhering, impartially, to the principle here contended for.

I am far from pretending to say that any religious denomination should be denied the privilege of educating their own youth by their on clerical instructors. I do not even say that they should be refused the liberty of assuming to themselves, either by the mouth of eulogists, or by their own, a *peculiar* claim to talents. To all this, they may have a right in common with any other citizen or citizens.— It would be a vain effort, indeed, to deny any person or persons the liberty of exalting themselves in their own estimation, or in that of their neighbours, as highly as they pleased; but to be invested with a public sanction for this purpose from the state, or for the exercise of any exclusive assumption, civil or religious, in what the public, in general, is so much interested, is a *very different* consideration, and must be not only inconsistent with the spirit of the charter for all our civil and religious privileges, but also inimical to the interests of general education. At least, in as far as its example may influence society, it is sanctioning an illiberal monopoly of public service in that profession, and introductory to similar instances of exclusive assumption by other denominations.

Such, Mr. Editor, are the principles and considerations that must prevent me as well as many of the community from accrediting the high eulogy on the seminary, in this place, under the exclusive direction of the French or Catholic clergy, in the light of a College or University, as published in your last number.

I have not yet presumed to look within the *hallowed* walls of the INSTITUTION:—with the “*profanum vulgus*” of this barren land of instructors, I am only taking a peep at its pompous pedestals and porticoes. My view, as you’ll observe, has been confined, at pre-

sent, merely to the superb elevation of the Dome, and the foundation and abutments on which the grand and "*nobly sublime*" structure is to be reared.

As it is of the very highest public interest, and thus publicly introduced in a work in which I find free discussion and candid strictures on whatever concerns the literary taste of the community, I lay claim to a fair investigation, at the bar of the public, of the principles here advanced. If found to be incorrect, with the most profound submission to the tribunal by which they are to be tried, they shall be publicly retracted and denounced. If incontrovertible, as, at present, I presume they are, then is the panegyric which has called them forth, in so far at least, an imposition on the public mind ;—and if so, it is not too much to expect that the eulogist, in some subsequent number, shall make the same "*amende honorable*" which is here solemnly promised by

QUINTILIAN, JUN'R.

August 18th, 1806.

From the Evening Post.

SIR,

IN publishing the remarks of "Quintilian, junior," you have very liberally expressed your design to be, simply, to promote the freedom of discussion on a subject which you very justly deem an important one to the society in which we move. I give you a most cheerful approbation for a degree of impartiality which, you must allow me to say, I do not often observe among Editors on your side of the question ; and I will add, that I shall not be greatly disappointed if you refuse to insert my reply to "Quintilian, junior."

His first paragraph exhibits that species of low cunning which evinces the mind of one not enlarged by education or manners. It is a pitiful sarcasm, calculated *ad captandum vulgo*—a low attempt at wit, which a candid mind would disdain. Does not this writer know that every public institution is designated by many "titles?"—that the name which is given it by its charter of incorporation, being generally of that solemn character which is suited to the dignity of the occasion, is rejected in the interchange of familiar conversation? The name given by legislative authority to a seminary of learning in New-Jersey, is NASSAU-HALL ; but thousands would hear this title in vain, who would immediately recognize the institution by the more familiar designation of Princeton College. So we hear of the *University of Pennsylvania* and the *Philadelphia University*—the Assembly of Maryland and the General Assembly—the District Court of Maryland, and the *Circuit Court of the United States for the District of Maryland*—But away with such contemptible objections ; I am ashamed to answer them.

Even under the British government, the principle here advocated has for ages been cherished and maintained. It forms their best apology for their constitutional system, and distinction of ranks.— “Our Universities,” say they, “are rendered accessible by our “government to the youth of the poor as well as to those of the rich. “Hence no exclusive privilege, or acquisition of science or literature “to the sons of the opulent ; and, consequently, by means of erudition and literary attainment, a free road is kept open for all to “preferment and the highest offices in the state.”

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SIR,

IN publishing the remarks of "Quintilian, junior," you have very liberally expressed your design to be, simply, to promote the freedom of discussion on a subject which you very justly deem an important one to the society in which we move. I give you a most cheerful approbation for a degree of impartiality which, you must allow me to say, I do not often observe among Editors on your side of the question; and I will add, that I shall not be greatly disappointed if you refuse to insert my reply to "Quintilian, junior."

His first paragraph exhibits that species of low cunning which evinces the mind of one not enlarged by education or manners. It is a pitiful sarcasm, calculated *ad captandum vulgus*—a low attempt at wit, which a candid mind would disdain. Does not this writer know that every public institution is designated by many "titles?"—that the name which is given it by its charter of incorporation, being generally of that solemn character which is suited to the dignity of the occasion, is rejected in the interchange of familiar conversation? The name given by legislative authority to a seminary of learning in New-Jersey, is NASSAU-HALL; but thousands would hear this title in vain, who would immediately recognize the institution by the more familiar designation of Princeton College. So we hear of the *University of Pennsylvania* and the Philadelphia University—the Assembly of Maryland and the General Assembly—the District Court of Maryland, and the *Circuit Court of the United States for the District of Maryland*.—But away with such contemptible objections; I am ashamed to answer them.

The fourth paragraph of the essay in question, contains what I presume to be the position which the author would establish. Here I am ready to meet him. But whilst I admit his sentiments to be just, I shall most strenuously contend that his application is illiberal, unfounded, and, I verily believe, malignant.

I say that the discipline of St. Mary's College is eminently congenial with the privileges of "civil and religious freedom." The faculty of the College, it is true, belong to the Catholic church. Every morning the students of that persuasion hear mass, and on Sundays they are restrained within the walls of the College for the same purposes. But at these religious exercises none of the others are required to attend. On the Sabbath they are permitted to leave College, with an injunction to repair to the different houses of worship in which the particular tenets that they prefer are inculcated. If "Quintilian, junior," or any other enemy of the institution, can adduce a single instance of a conversion having been effected in St. Mary's College, I abandon their defence—"I quit the tent." I will mention two instances which ought to prove how cautious the faculty have been of incurring such an imputation. Two students of the Catholic persuasion manifested a desire to enter into orders. In the first instance, the friends of the young gentleman expressed a desire that this predilection might if possible be checked, and his mind receive a different direction. The faculty endeavoured to satisfy this wish, and their exertions were successful. In the other, the parents of the pupil were informed of his desire by repeated letters, and when it was found that they could not prevent it, they directed that his wishes should be cherished.

Shall I recall to the recollection of this writer, the voluntary and unexpected tribute of respect, admiration and gratitude, which was paid to the faculty at the conclusion of the last public commencement, by a man whom the second hero which our country has boasted has pronounced to be "sensible" and "judicious," of "unquestionable integrity" and "unswerving principles?" Need I say that the late secretary at war, Mr. M'Henry, after assisting in the distribution of premiums, publicly congratulated his fellow-citizens on the acquisition of so valuable an institution, in which, he said, he had not, after the strictest scrutiny, "discovered the slightest desire to controul or influence the religious opinions of the pupils committed to its care?"

It is objected to this body of men, that they compose a "self-created or self-chosen faculty," and that therefore they should not be "a standard of literary excellence!" Has not every man in this country a right to chuse his occupation? Has not every one the privilege of creating his own dignity in society, if he have merit to support it? Are we not, politically considered, a *self-created people?* Is there a single instance in America of a seminary of learning created by any other means than the enterprize and zeal—the learning and perseverance of individuals?

As to the next objection, that these gentlemen are *foreigners*, it scarcely requires a reply. It could only have originated in the disappointment of some "indigenous" schoolmaster. Cannot learning, virtue and piety, be as well imported as sedition, profligacy and ignorance?

The writer next *informs the legislature* that its members ought to have been satisfied that "the terms of admission had no aristocratical tendency"—that is, as he explains it, "that the funds of the College were in such a state as to enable the faculty to admit the youth of moderate, as well as those in affluent circumstances." Does the writer mean to assert that the faculty ought to teach those who are unable to pay for an education, without any remuneration? If such be his serious intention, I have no answer for him. A straight jacket and the lash of the beadle are the best arguments for such absurdity.

A barber will not make a wig for the shorn head of a jacobin unless he can pay for it, and yet no man ever called these sons of the comb "a species of privileged order, inconsistent with the spirit of our republican systems!"

It is not true that "such a principle has been maintained" in Britain, in any other manner than it is in Baltimore. At some Colleges in England, there is a fund for the education and support of such scholars as will afterwards preach *the established religion of the country*—and in the College of St. Mary there are now twelve gentlemen supported by the labors of the faculty, for the purpose of preaching what that faculty honestly believe to be the true religion. At Princeton there is a fund for a similar purpose, except that the persons thus educated are not restrained to any particular church.—Each religious sect in America is daily sending missionaries to preach its own tenets to the Indians, and yet no one has attempted to frighten us with the chimera of a *privileged order*.

Nor is it true that the faculty *insist* on each of its members being of a "particular religious denomination." Any vacancies that may happen, will be supplied by the sagacity of the President, without an "exclusive" regard to any set of men. It is certainly reasonable that he should endeavour to select those whose opinions are most congenial with his own—just as a democratic writer would prefer a democratic paper, as the vehicle for his opinions, and a federal writer select that of a federalist, *if he should have the courage to print it*. Let us then hear no more of "privileged orders." It is the high prerogative and best privilege of every citizen of this country to assert, maintain, defend, and disseminate his opinions, literary, religious, and political, by all the powers of honest reasoning and fair discussion. It is our best protection against the tyranny from which we have been rescued, and let no one presume to attack it.

If the writer really thinks that the faculty should bestow their time and attention *equally* on those who can and those who cannot reward

them for it, let us have the Roman law revived. Let the divine bring his piety and his hypocrisy, the lawyer his integrity and his chicanery, the physician his skill and his quackery—the merchant his honesty and his knavery, the *schoolmaster* his learning and his ignorance: Let wealth produce her treasures and poverty its rage, federalism its submission to established order, jacobinism its factiousness, and the imported *patriot* his halter—and let us have a real, uncontaminated democracy at once!

But all joking aside; and I fear it is but a joke to reason with “Quintilian junior.” Let him stick to his horn book and ferule, and not endeavour to injure an *order* of men who ought to be ~~all~~ *legged* from the attacks of ignorance and disappointment.

Members of this faculty of St. Mary’s College are strangers, and claim the rights of hospitality, they must rise or fall by their own merits: they are men of learning and claim our respect—they are men of misfortune and claim our sympathy—they are men of poverty and claim our support; they are Catholics—and our Saviour teaches “brotherly love”—“though there be many opinions among you!”

PLINY THE YOUNGER.

From the Evening Post.

“ Our native stores, our tainted tastes resign,
“ To cull the treasures of each foreign mine.
“ ITALIA lures us with her silken smile,
“ And GALLIA’s gilded vanities beguile.”

GREENE.

MR. EDITOR,

HE whose name has ever been entered on the matriculation list of any reputable College, may see, at first glance, what claim “Pliny the Younger,” has to any respectful attention.

He has caught, however, the *cacoethes gasconandi*, if I may be allowed to coin an apt term. With some of our other Baltimore *LITERATI*, he appears to be panegyric-mad. He has felt the “dog star’s rage;”—fit season for shew and exhibition—happy period for puffing—and vending, by wholesale, the most fulsome encomiums that arrogance can dictate.

With what justice this imputation is suggested, let the candid decide, when they are informed that the bombastic panegyric in the “*Companion*,” which gave rise to the present controversial discussion, was not, as Quintilian had just ground to suppose, from the pen of the editor of that publication—but, as it appears, was forwarded in “*French*, and translated for insertion by the editor!” Transcrip-

ent specimen of modesty ! Happy prognostic of rising genius, and literary and collegiate fame !

There is one University seldom designated by more than one title, in which "Pliny" seems to be perfectly initiated ; and that the University of *Billingsgate*. There, it is probable, he has been senior graduate—has received the *LAUREA CORONA* from the hands of some heroic secretary at war—some *gigantic* son of Bellona, usually the favourite of Mars and Minerva. Otherwise, it is certain that he would have learned *classically*, to have assumed to himself a name—he would have known what was due from a "Pliny" to a *Quintilian*."

But however degrading it may be to notice, or be noticed by, theious disciple of such a school, not so is the cause I advocate. Even a dark canvas or a blank sheet may sometimes be used to set more clearly, the shade of the best delineated portrait. Let "Pliny the Younger" for once, serve this useful purpose. The interests of public education have too sacred an obligation on every honest understanding, to be driven from its defence by the mercenary *vene-masters* of literary conceit and arrogance.

It was *truly* observed, in the strictures on the eulogy in the "Companion" that the "difference between what is due to a private seminary and to a publicly sanctioned College or University, is by few well considered or understood." The leading principles, expressive of this discrimination, have been there unfolded. They challenge a *fair* investigation. The incoherent and illogical ribaldry of "PLINY," have bearing on their incontrovertible force, with any mind enlightened on the subject of establishing Colleges in a free country.

Individuals may form institutions, or establish schools on any terms or principles they please, not in opposition to the laws or constitution ;—but whatever receives or can merit *public* support, should catch the public spirit, and the public spirit alone. The caressed *childing* of public favor should cherish its patron's principles, and use only.

Suppose, for instance, our federal government were to establish a school or college for inculcating the free principles of our excellent institution, what would be thought of them were they to place such a institution, exclusively, in the hands of a body or faculty of anglo-sterian aristocrats, on the one hand—or of gallico-jacobinical demagogues, of Robesprian spirit, on the other ? But, what constitutes a still more close parallel to the present case, would they sanction, by exclusive privilege or *peculiar* act of legislative favor, a faculty of either description, who had, self-nominated, started into existence of themselves, of exotic growth and culture ; and thus adopt them as the caressed alumnus of public patronage. How would the measure be relished by the public mind ?—And what other hath been the act adopted by our General Assembly of last session ? Concurvate these positions who can. Never, perhaps, did the world witness a

more inconsistent scene, than the assembly of a free people bearing down the bulwarks of one established literary edifice, with the one hand—and rearing up with the other, another of the description, and *under the circumstances*, here stated. Is it possible to add any thing to the incongruity of such a procedure? Yes, it is possible—and is constituted by the consideration that the most zealous patrons and eulogists of St. Mary's College, are supposed to be violent denouncers of that same assembly, as democratic, and prejudiced against every thing that breathes not of that spirit!

Admitting that such a self-created or appointed faculty of professors should declare that they would inculcate their peculiar tenets, those of their *own* party or sect only, could such procedure be advocated on correct principles? All men are prone to cherish, and not only to cherish, but to propagate their own favorite dogmas. Would such a faculty as that in question, act otherwise, they must turn their backs on their old revered "*ALMA MATER*." I do not believe they have done so.—Even "*Pliny's*" panegyric proves much to the contrary. But I do not criminate them for this. It is human nature. With different degrees of zeal, this is a conduct cherished by all bodies or parties. Those, therefore, are most censurable who have the power to restrain its exercise, but instead of this, have afforded a wide field for its unlimited, uncontroled operation.

In their exercise of this prerogative, I would not trust even to the *hawk-ey'd* "*scrutiny*" of their most renowned and distinguished *PATRON* and *EULOGIST*. But though "*Pliny the Younger*" has opened a wide field for a free discussion on their religious impartiality; yet it is with reluctance I would enter into that department of the "*sublime*" structure. I feel no inclination, *irreverently*, to usher myself or others into the "*sanctum sanctorum*" of any denomination. Truth, however, and zealous regard for the cause I espouse, prompt me to say, that were the *vigilant* "*scrutiny*" of that *PATRON* directed towards every thing that interests the religious instruction of the youth of his own profession, he might learn from the reverend watchman who presides over them, something not very consistent with his late panegyric in that respect.

It has been said that a Latin catechism by the *ABBE FLEURY*, has been published, extensively, under the patronage of that seminary, and in a manner not calculated to merit that encomium, for religious *impartiality*, bestowed on it by its distinguished *PATRON*.

It has also been said, that another reverend watchman, over our religious interests, was applied to by the parent of a youth, formerly at that seminary, in order to quiet his mind respecting certain religious impressions, imbibed from attending a theological service, by one of its professors; tending to prove, there was no salvation in any other church.

These instances are not inconsiderately adduced. They are derived from any other source than the parties most concerned in

position to their undue influence;—they are not the rash dictates, or suggestions of rumor, *at second hand*.

They may have escaped the *keen impartial* scrutiny of the patrons of St. Mary's College.—I beg Mr. PLINY's pardon; perhaps I ought not to use that more '*solemn*' TITLE on such an occasion;—or, they may serve, when properly investigated, to elicit some brilliant sparks of eloquence in the conclusionary encomium of next commencement.

It was stated in my address to the editor of the "Companion," that in Britain, a more republican principle, with respect to terms of admittance into their colleges, was cherished as most congenial with their national freedom. The rude negations of "Pliny" may impose on *some* minds.—The truth is, as has been represented.—The salaries of the professors in the British Colleges are provided for, and paid by the government. A very moderate fee from each student, seldom exceeding two or three guineas, for the whole annual session is customary, and expected by each professor; but notwithstanding this, even the pauper might insist on passing through the classes, free from any pecuniary exaction: and thus, as already stated, the means of scientific improvement; and consequent advancement to the highest offices in the state, are laid open to all.

The overbearing contradictions of this haughty advocate of aristocracy, is worthy the cause and system he espouses. Already is the high tone of a standard of scientific excellence for Baltimore assumed, in its *proper* spirit. We may collect from this specimen, rude and unpolished as it is, what we are to expect;—And that "*hauteur*," which it may consider itself justified in cherishing towards other professors and literary institutions. The standard of exclusive prerogative is already raised high. Let it have its own influential sway, and all will be well. But whoever shall refuse to bow to its unbounded assumption, must be consigned to the canaille—the plebeian order of denounced degradation!

I remember to have seen, with some share of indignation, a regulation introduced into a Seminary in the eastern states, enjoining it on all the students, to pull off their hats, and bow to every *respectable* looking person; or, in other words, to every proud aristocrat, they should meet. Too soon, I fear, must this be introduced in Baltimore. Not only so, we are getting a step beyond this; if exterior decoration is always to command respect, instead of *real* merit, we may soon see the one half of our youth, or school boys, bowing down before the other! The more expence, the more honor in education, as in every thing else. Who would bear the thoughts, whose purse can prevent it, of training up his son in any other situation than that which necessarily excludes the poor or degraded—and admits the well-blooded bantlings, only, of first-rate distinction?

In one of the most aristocratical cities in Britain, the writer of this, however humble, has been a class-mate with the sons of some of the

most illustrious Peers of that nation. But in Baltimore, in what order of academical instruction, without superior finances, could he have found a seat ; and much less the highest honours the University could bestow on a student ?—Let the patrons of a College, exclusively privileged on such terms as that in question, inform the community. It is a consideration on which their happiness, in as far as it depends on the attainment of general knowledge, of virtue and of science, is more concerned than perhaps they are aware.—Various are the ways and windings by which a ruinous aristocracy, especially in our large cities, seeks to worm its insatiable influence—to the disadvantage of the great body of the people. Public education is one of those ways, if perverted by designing men—and that too, not the most favourable to their views, who are the advocates of any other pride and distinction than those which arise from talents or merit.

But since sentiments like these, are too commonly assigned to common-place declamation. Since the office of the public censor, is too often a thankless office, as well as disgusting to the tender feelings and delicate nerves of the prudential and worldly wise, let us reverse the style and sentiments, let us try how far we can bear the application of self-eulogy and commendation.

“ Thrice happy, then, and highly favoured Baltimore ! The declining star of old *Rome*’s influence, in church and state, on the monachies in Europe, promises a brighter rising in thy blessed PRECINCTS ! Twelve apostles, it seems, if we may credit *PLINY*, are already qualified !—have already owed their existence to the labors of those supported by your unbounded munificence ! Oh ! how blessed and blessing are the fruits of vast commercial wealth and prosperity ! how auspicious to the future illumination of this hitherto benighted land and city ! No fewer than twelve apostles, of *religious illumination*, has your bounty begotten on a Mother supposed to be barren ! Behold a perfect system of *planetary* PRIESTHOOD revolving around their Baltimorean centre of attraction ! deriving all their *centrifugal* power from the most liberal support and patronage of our commercial pride and opulence !

“ Well might such a system merit the zeal of the renowned favourite of either the first or the “ *second* ” HERO of our country ! well might it open the liberal contribution of avarice itself !—well may its highest eulogy be transmitted from *MAINE* to *FLORIDA* ! from the banks of the *OHIO* to the shores of the *ATLANTIC* !

“ Here, even in this favoured city, shall burst forth, in all its splendour, the *GALAXY* of *pontifical* pomp and effulgence ! here it is, that the young votaries of aristocracy shall be assembled. Here they shall receive the first buddings of imperial consequence. Here their illumined heads shall learn to be bound with the first laureated symbols of royal distinction ! here shall even their exterior garb discriminate them from the plebeian herd ! here, too, shall the young advocates of *HIERARCHY* learn to revere a spiritual prelacy,

“ as most congenial with their *civic principles*!—here shall remain a “ *self-chosen College*, a *self-appointed faculty*—the grand emporium of “ refinement—the *university* standard of excellence in the arts! “ here all our youth, from every corner of the union, shall grow up, “ under *strictly example*, “ like calves of the stall,” in the pure prin-“ ciples of the first inheritors of our soil;—of those who first planted “ the tree of liberty, civil and religious, on our American shores, and “ who solemnly enjoined it upon their successors, under forfeiture “ of their birthright, from foes secret or avowed, to transmit the in-“ estimable inheritance, unimpaired, to the latest posterity.”

QUINTILIAN, JUN'R.

—
From the Evening Post.
—

MR. NILES,

THE editor of the Companion deems it an act of justice—with which he cannot dispense, to give an explanation of the share he has had in the management of that paper, and the part taken by the person chiefly concerned in the conducting it, respecting the account communicated to the public of St. Mary's College.

When the editor joined the Easy Club, and became the ostensible director of the paper in question, it was not with a view of bestowing upon it any part of his time; he well knew this would interfere with his professional avocations, and these he is determined, no consideration whatsoever shall interrupt. His object alone was to furnish some useful employment to one whose interest he is engaged by every tie to promote, to that person therefore he committed the task of carrying it on. In the performance of this duty, it was thought that examinations at St. Mary's College would furnish interesting materials for the paper, they were therefore diligently attended for the purpose of obtaining them. This suggested the idea of giving to the public an account of the origin of that institution which has of late engaged much general attention.—When this appeared, it gave rise to an attack upon the ostensible Editor, and to a subsequent warm controversy. Not having seen the account until after it was published, nor indeed considered the nature of it, until after the attack, this necessarily urged a more particular enquiry, and he was led to believe the account was little more than a translation from the French. Having communicated this, it has provoked several animadversions, the foundation for which demands the strictest scrutiny.

The editor is now authorised in the most positive terms, to declare that the only assistance received from any person concerned with the College, were short notes containing dates and facts that could not

have been otherwise known ; but that every syllable purporting to eulogise the College, or to felicitate this city upon the benefits which should result from this institution, was dictated by the person who witnessed the examination, and that for every thing it contains, except the facts already stated, that person is alone responsible.

From the Evening Post.

*Ecce iterum ! QUINCTILIAN !
Dat oferam ut cum ratione insaniat !*

PLINY THE YOUNGER.

No. II.

SIR,

IT is neither my wish nor my intention to enter into personal controversy with "Quinctilian, *Junior*." If I can form any opinion of the man from his sentiments and his style, such a contest could afford me no honour. Whether I belong to the university of Billingsgate, is a question totally irrelevant to the present discussion: I shall endeavor to preserve my temper within the pale of courtesy, and disregard such insinuations. The *haltered patriot*, or the *shorn Jacobin* would alter the ground of controversy; but he is mistaken. I am no Narcissus, and will not lose my life by a foolish regard for my person.

It is equally unnecessary to shew whether I assumed the name of Pliny the younger, "classically." The signature was suggested solely by the risibility that was excited by the very *unclassical* addition of "Junior," to the name of the Roman Rhetorician, and the "un-classical" orthography of *Quintilian* for Quinctilian ! The ancient Quinctilian inculcated the nicest principles of taste, and instructed the voice of the orator ; the modern, who deceives us by an awkward *semblance*, violates every rule of grammar, and strikes at the very root of a Seminary that has been encouraged by an extensive popularity, and sanctioned by Legislative authority. But we tear away his borrowed skin with indignation—the *ass* betrays himself by his braying !

The writer admits that "individuals may form institutions," and contends that whatever receives public support should breathe the public spirit. What is the public spirit of this country ? Is it not that every man shall disseminate his opinions ? And what better evidence can I produce of the congeniality of the *spirit* of St. Mary's College, with that of the *public mind*, than by proving that the College has received a *public support*, to the most liberal degree, since its institution ? It is a fact that almost any number of vacancies that

might occur in the classes, could be instantly supplied from the numerous applications, which evince the dignity and extensive popularity of the gentlemen who conduct the Seminary. Such is the difference between teachers who are able to teach, and *teachers who do not know the first rudiments of grammar!* Such is the difference between imported learning and imported *ignorance!*

The writer next becomes exceedingly wroth when he reflects that the Legislature "has sanctioned," by exclusive privilege, or peculiar act of Legislative favour a *faculty*, who had, self-nominated, started into existence of *themselves*, of exotic growth and culture; and thus adopted *them* (i. e. the faculty) as the caressed alumnus (i. e. *them and themselves*) of public patronage. So then, the faculty which is the favorite and *exclusive child* of an "*indigenous*" Legislature, is the "caressed alumnus" of "*exotic* growth and culture!" I must advise this mortified scribbler, who, it should seem, has suffered so much from *exclusive* patronage, to purchase a certain cheap little book called "The English Grammar, made easy, for the use of Children;" and it might also be well, to add, an English and a *Latin* Dictionary also, if he can understand it. From these pleasant and profitable works he may derive some notable edification in the profound science of English composition.

The circumstance mentioned by "Quintilian Junior" respecting the salaries of British professors being paid by the government, *may be true*, I know there are many *charity schools* in England, but I had understood the fact to be otherwise with respect to her Colleges. As it is now stated, it increases the high respect and deep veneration I have always entertained for the British constitution. Quintilian may adduce this as an argument with our government, but until he can persuade the government to pay the salaries of our professors, I rather apprehend he will never succeed in making every scrub a "classmate with the sons of" the wealthy of this country. But as far as the professors of St. Mary's College could diffuse the advantages they possess, they have done it. Many students have been educated by them, and others still derive instruction in that College, gratuitously. The humane and pious gentlemen have received no pecuniary reward. They are satisfied by the approbation of their conscience. They know their duty to their God and their adopted country; and they perform it. They have been taught in another country, and they did not come here to excite sedition and turbulence, and bring learning and learned institutions into contempt.

The charge he brings against the impartiality of the Seminary is stated in so vague a manner that it does not admit of a reply. With regard to the conversion said to have been made upon one of the pupils, the fact *may be* as stated, but I know that it is contrary to the wish and regulations of the College. It *may be* true that the Eulogy was written originally in French, for it betrays the hand of a translator; but we want evidence that it was written by any person com-

ected with the College. The respectability of the faculty and of the Editor of the Companion warrants us in pronouncing the insinuation to be base as it is unfounded.

Quintilian seems to be fond of apostrophes : let me therefore keep the most sublime, liberal and candid conclusion of his last epistle, before me, and attempt to soar in the same lofty regions. I remember the caution of Horace, but the *classical* Quintilian will excuse me if I neglect it. " Thrice happy and highly favored Baltimore!" a brilliant constellation of learning and virtue, which had been dimmed by the carnage of an iniquitous rebellion, " promises a bright rising in thy blessed precincts." Many who had not even the means of subsistence, have been cherished and educated by those emigrants whose labours are rewarded by a well earned popularity. " Oh! how blessed and blessing are the fruits" of Seminaries of learning, by whatsoever denomination of *Christians* they may be conducted. They disseminate virtue and information, and increase our " wealth and prosperity." " Well might such a system" of education as you possess, " merit" the public and unbiased testimony of approbation and admiration of the Mayor of your city, and also of one of its most worthy citizens : Well does it deserve the popularity and respect which it has among all those, but an ignorant rabble of discontented *Schoolmasters*, and the few who are bigotted to their own tenets. *Ohe jam satie.*—

To conclude for I am tired of the subject. In the words of my motto, Quintilian may *fling and flounder about to unite reason with madness*, but he cannot diminish the reputation of the College, nor can I increase it. All his scribbling will not convince the people of *different states* who send their children thither; that a Catholic cannot be entrusted with the education of youth, and that an emigrant Royalist is not preferable to an imported jacobin, whether he has been the shoe-black or the *classmate* of the Peers of other nations.

PLINY THE YOUNGER.

—
From the *Evening Post.*
—

" *Seniper ego auditor tanum? Nunquam ne reponam.*"

JUVENAL.

MR. EDITOR,

THE last *dignified* champion of St. Mary's College has, with a temper becoming his cause, made manifest the inward workings of the *refined* passions of his nature. Like the grumbling volcanoe, he gives indication of the jarring elements which his *capacious crater* contains—Success to their *full* eruption. Though he may expect to sweep Quintilian down in their *stolid* lava, let him take care

lest the ashes overwhelm not his own head as fatally as the elder PLINY's was under those of VESUVIUS.

In the long lapse of fifteen centuries, who is it that has ever assayed to encounter the influence of the *many-headed monster*, and has not been menaced with the “halter,” the axe, the wheel or the faggot?—Who is it that has *heroically* dared to take even a peep down the dark descent that leads to her mysterious labyrinth of superstition, who has not had some triple-tongued *CERBERUS* at his heels? But blessed be God! here we have no inquisition—here, we are, under the auspices of a gracious Providence, blessed with a state so superior to its exercise, that even its *old votaries* are, in common with others, obliged to felicitate themselves on its total annihilation.

If the *learned critical* champions of St. Mary's College expect they can drive Quintilian from the defence of the cause he has espoused, a little time will convince them of their error. He had calculated on receiving the foul-mouth'd clamours of all its satellites e'er he entered the lists. If its advocates or eulogists conceit that they can, thus, escape an honest exposure of their arrogant assumption over others, or of their equally flimsy and bombastic pretensions to literary excellence, a little farther developement, it is hoped, will tend to dissipate the mist of delusion—if not from their own eyes, at least from those of the unprejudiced of the community.

It was the design of Quintilian to adhere to *principles*, without descending to *personal* or *party* animadversion, as far as was possibly consistent with his object—the vindication of the interests of *general education*. If he has been driven, in any respect, from this design, it has been owing to the *very illiberal* treatment of his opponents, of which the public are to judge. The principles which he has perhaps too weakly advocated, are indispensable in the patronage or establishment of every Seminary, in a free country, publicly sanctioned as a College or University. These principles they seek either to enveil in sophistry, or are forced to place out of sight. Instead of meeting them with any thing like fair or rational and temperate discussion, like all other shallow apologists for imposition or chicanery, they chuse to leave them in the back ground—to look at them with a malignant eye, as Milton's Satanic majesty ey'd the new-formed sun.

In addition to those principles, it might also have been stated that, in the Seminary in question, that regulation has been *revered* which has characterised the most reputable institutions under the same designation. The leading object, in such Universities, has been to afford the best means for finishing or completing the literary and scientific course to those who have passed through the grammar-school, and are prepared for entering on their philosophical studies.

But, in St. Mary's, if my information be correct, senior students, of the first classical proficiency, above a certain age, are *rejected*; and *none admitted*, save at an age adapted to their entering on the

very first rudiments of liberal education!—Such a regulation, of itself, were there no other, is sufficient to expose the institution, in the light of a College, to the ridicule of the enlightened in any part of the civilized world. Nor does the flimsy apology that the youth are thereby preserved from pernicious habits, vindicate the propriety of the measure. On the contrary, it affords just ground for suspicion that other motives of convenience, if not for acquiring *strong* influence over their minds when *tender*, out weigh any consideration of the ridiculousness of such a regulation in an institution meriting the designation of “COLLEGE” or “UNIVERSITY.”

Under such a regulation, if youth, on entering the Seminary, are to be admitted at such an age only, as to be initiated in the first rudiments of literature, it would require ten years residence at College, however studious they might be, for those of ordinary capacity, *meritoriously*, to obtain the highest degree.

Whether such a ridiculous regulation, for a University, be calculated best for the promotion of pecuniary emolument; or the interest of public education to the community at large, let the unprejudiced judge.

But the *very ingenious* and *accomplished* writer, who has become the “AJAX TELAMON” of the contest, informs us, as a sort of PANACEA for all its defects or blemishes, that the *highly distinguished* College has been sanctioned by the LEGISLATURE. True—but how was this *high* sanction obtained? Was it a voluntary, unsolicited deed of beneficence—suggested, solely, from the long known or tried merits of the institution? Did it arise from the general voice of their constituents, urging them to pass a merited act in behalf of general instruction? Did the application come from the united influence and interest of the most enlightened patrons of general education in the city of Baltimore, and throughout the state? Or, on the contrary, was it obtained by individual solicitation; and by its principal, or his proxy waiting on every member of the House and urging treating and intreating them with assurances of its distinguished utility to the city of Baltimore, to the state, and to the union?—If this was the *manner* in which the sanction of the Legislature was obtained, I may venture to say that it is a *manner* by which no man, however renowned in the republic of letters, has been, *previously*, placed in the presidential chair of an “UNIVERSITY.”

By what magical energy of address, and by what zealous regard for the impressions of their constituents, our legislators of last session could be brought to grant a clause of exemption from the usual corporation dues, in the act authorising the issuing a lottery on so extensive a scheme, in behalf of ST. MARY’s College, let the sagacious determine. I confess it transcends the compass of my humble comprehension. They must, surely, have been persuaded that this *act of partiality* would be, *peculiarly*, pleasing; or, that the *inhabitants of BALTIMORE* had the interests of that institution more

heart than those of any other object that ever incited them to a similar application ! They appear to have had a *very discerning* sense of the interests of their FRIENDS ! Not so highly honored, however, was even the most sacred cause of any other denomination ! The erection of any Church, or house for the public worship of God, seems to have merited from them no such honored privilege of exemption as that of the "*sublime*" structure of ST. MARY !

The very *gentleman-like* writer, so highly impressed too with a peculiar claim to personal honor, also informs the public, that the respected chief MAGISTRATE of this city, has given St. Mary's Seminary his particular patronage and countenance. I suspect, however with due deference to his honorable veracity, that this is also a sort of imposition on the public mind, in union with all the other gasconading panegyricks with which we have been pestered—and of which he acknowledges that he himself is sick, or '*tired*.'

It is presumed that the MAYOR, from his well-known habitual politeness, would not withhold his presence from the public examination of the humblest school in the city, if earnestly solicited to attend. But it may reasonably be supposed, that the *marked* impartiality of all his official conduct, would prevent him from admitting any particular Seminary in the city, more than another, to his public or official sanction. If the writer of this, be *correctly* informed, the chief MAGISTRATE of this city, though solicited, did not attend upon the last exhibitional display of St. Mary's pupils. If this be correct, what credit is due to the imposing representations of such puffing Eulogists ?

I would feel an indignant blush, without an apology to an enlightened public, at troubling them with any notice of the puerile, verbal criticism, and subterfuges which have been resorted to, in order to throw a false shade on these strictures. The omission, or insertion of a letter ; the placing or mis-placing of a point, constitute rich matter for a blockhead's obloquy ; an excellent substitute for barrenness of matter, or '*lack of argument* !' But when these are, altogether unfounded imputations, and mean efforts at degrading aspersions, they sink beneath either pity or contempt. In some future number, I may condescend to shew this would-be critic's vulgarity, even to the vulgar.

To a contemplative mind, feeling itself, *religiously*, interested in every thing that regards the happiness of society ; and the interests of public instruction, on which that happiness so much depends ; it is truly afflictive to observe with how much ease the fascinating glare of delusion, too often imposes itself on the community, for the purity of truth ; or the fair light of genuine worth and science.

To be useful, even in an humble degree, in such a cause, who would not be roused to exertion ? Who would not enlist themselves on the side of those WORTHIES who first broke the necromantic spell of *superstitious delusion* ? Who would not contend for the cause of that

blessed reformation, which first introduced to the world—and, especially, to these highly favoured seats of our residence, the prevalence of light, learning, and science, untrammelled by exclusive privileges;—by self-created orders or faculties; and unappalled by the intolerant mandates of pontifical bigotry and delusion?

This is a subject on which, unlike my *polished* opponent, I am far from being ‘*tir'd*’ in expatiating. He will find that I have yet scarcely passed the *Exordium*; that its sublimely instructive prospects, are but just beginning to open on the view; and that while I can hold a pen, or obtain one unprejudiced reader, it shall never prove a subject of weariness to

QUINTILIAN, Jun.

From the *Evening Post.*

THE editor of the Companion, after having insulted every professor and teacher throughout the United States, by representing the managers of St. Mary's College, as the only persons in the country properly qualified for the instruction of youth, has thought fit to shield himself under the arm of female delicacy; thinking, no doubt, by that means to avoid the censure, which his conscience must tell him, he has incurred. But his manly retreat shall not answer his purpose. He is called upon to answer the following queries; and if he do not, they shall be answered for him.

Did not the Editor of the Companion acknowledge that the arguments of Quintilian were unanswerable: and that he had a just right to consider himself ill treated by their not being inserted in the Companion? Did the same editor not say, that he was not so much to blame as the public imagined; the principal part of the eulogy on St. Mary's College, having been sent from the College, in French, to the editor? Let him answer these questions, and the public will be able to judge of the part he has acted in conjunction with the managers of St. Mary's: and let the junto remember, that, if they feel uneasy in their present situation, they have none but themselves to blame for it.—Had they trumpeted their own praises without insulting others; had they conducted their farcical exhibitions without insulting the government, by which they are protected, their fulsome eulogies might have passed into the shades of forgetfulness, accompanied with silent contempt; but by presumptuously arrogating a superiority, they have provoked an investigation, that will not leave them in possession of such high ground as they assumed. There are in the United States, professors and teachers, who have received the first literary honors that European universities could confer; men, whose literary and

cientific labours, have procured them a rank among the most eminent characters of the age; yet these men must be cast into shade, in order to bring the managers of St. Mary's College into the front ground. Let me tell these paragons of literature and science, that there are professors and teachers, in the United States, that could not receive, into the lowest departments of their institutions, men better qualified for teaching, than any person belonging to St. Mary's College; and that for very good reasons, they appear to be ignorant of the first rudiments of English grammar; and what is worse as bad, they appear to be ignorant of the first principles of science. This I engage to prove, providing they do not deny their own publication. The work I have in view, accompanied their cards of admission, to the late exhibitions. It shall be dissected in the face of the public; and neither privileged orders nor *ci-devant* officers from the hot-beds of corruption, shall screen them from an exposition to which their own presumption, and the condescension of an editor have given rise. As for Pliny the younger, he is in very good hands. He has something more than office-clerks to deal with. I am under no doubt but they will make up his account to a fraction.

LEX TALIONIS.

From the Telegraph.

TO PLINY JUN.

Semper auditor tantum, nunquam que reponam?
Vexatus toties rauci These de Codri? *JUVENAL.*

IR,

I SHOULD have remained a silent spectator and auditor of what is going on in the literary and illiterate circles and precincts of Baltimore, had it not been for the indiscriminate and unprovoked abuse you have cast upon gentlemen of equal talents, perhaps of superior merit to yourself or any of your fraternity, in your late attempt to defend and display the immaculate system of education adopted at St. Mary's College. Liberality of sentiment, and delicacy of manners, are the peculiar characteristics of a refined and enlightened understanding; and when a writer deviates in his walks from either one or the other of these paths, he deviates in the same degree from the duties of a scholar, and the graces of a gentleman. And how much more culpable must this be in the professor and advocate of a college, whose example and manners are the objects of youthful imi-

tation? Your Billingsgate language, and your indefinite abuse of other men, who conduct seminaries of learning, which, in the opinion of some gentlemen of the most correct taste, extensive erudition, and classical refinement, in the city, are of superior utility to your own, is certainly very indecent; and your malignant censure of those foreigners, who have been cruelly persecuted in their native land, for a firm adherence to republican and democratic principles, is a clear proof that you are no friend to republican government, and that the old leaven of royalty is lurking and fermenting under your buckram robe. If therefore, you go on to speak with disrespect, and defame the characters of others, you may expect to be scourged with the same lash, with which you scourge them; and "that the same measure you mete, shall be meted to you again." "Si pergis dicere ea quæ vis—ea quæ non vis andies." So says Terence. You, sir, have cast the first stone, and you wear a glass doublet. You have made a severe attack upon unoffending men, and the ingenuity and intrepidity of your antagonist, may prompt him to carry his artillery even into your camp. With the greatest indelicacy and vulgar ribaldry, you deal out your epithets of envy, ignorance and profligacy promiscuously around you; and, like the Pole-Cat, pollute the surrounding air with your nastiness. But this is no argument; and argument, not foul abuse, we look for perhaps in a principal professor, and such a powerful advocate of St. Mary's College. In the outset of your address, you discover your Jesuitism in your quibbling upon words and your commutation of names—this is Proteus like, and very suitable to your character. But even under this part of your long cloak, I can trace the snake in the grass. Your object is arrogantly to swallow up the titles of other colleges in the vortex of your university; and by your magic wand, like a talisman, to command them, by your mummery and hocus pocus, "to go, and they are gone." But remember, Luther is not so easily vanquished—and if all the tiles upon your college-roof were devils, an Irishman is not to be frightened out of his honor and his character—these he sacrifices only with his life. The charter of Baltimore College, is yet sacred and untouched, and is prior in date to yours—"Hinc illæ Lacrymæ."—Your usurpation in this country, conveys no right over charters, however it may, in your own, in the erection and transfer of kingdoms. You certainly have forgotten yourself—too much prosperity has deprived you of your senses; or you have whirled yourself like a rocket, to such a height in the air, that your head has turned giddy. But be not deceived—like a rocket you have ascended, and like a rocket you will descend again, and burst into smoke, with no very agreeable odours around you—and then what will become of your little sapient Nestor, with his grimace, his gravity, and his duplicity—at your back he is placed in a suitable atmosphere, and there I leave him to count his dollars, and calculate the years of his humanity and patriotism.

In the name of wonder, what had imported patriots, or their talents and characters, to do with the solemn defence of your literary institutions? How could you be acquainted with their genius, taste, and moral conduct, when you only claim yourself the hospitality of a stranger in a strange land? Surely some Alecto from the infernal regions must have dictated such gross calumny, for such malignity of spirit could not be inspired by an angel of light—such wisdom descendeth not from above—“it is earthly—sensual—devilish.” How little do we know of ourselves—I should therefore recommend you to read Thales’ motto, and for once be a wise man. As you and your sacerdotal fraternity have suffered for your adherence to royalty in your native land, and for propping and bolstering up the old rotten fabric of an old rotten government, overrun with sores and pestilential blotches; and the banished patriot, with the halter about his neck, has been racked with torture, and driven from his country, for uniting with the Catholic, in the land which gave them birth, to oppose the overwhelming torrent of despotism, and the sanguinary measures of a British faction, directing the whole force of military ferocity to effect the extirpation of the rights and liberties of both; it would certainly have been more becoming in you, a fellow sufferer, to have sympathised in the sufferings of a brother, (for we are brethren in the scripture sense, though not in that of your fraternity) than thus to brand him with infamy, and with a cold and death-like hand to accumulate distress upon distress. How amiable was the pathetic reply of Dido to Eneas, when broken down by calamities, and shipwrecked upon her shore, and how worthy of your imitation! “Non ignara mali miseris succurrere disco.” The breast of a heathen, thus contains the sweet sensibilities of the good Samaritan, whilst the Levitical priest harbors the feelings of a monster.—If he relieves not the wounded stranger, he should at least pass by on the other side, and not add insult to misfortune.

My God! who can recollect the weeping orphan—the cries of the widow—or the shrieks of the deflowered virgin, and the murdered parent, without dropping tears of blood over such scenes of horror! Behold the suffering patriot, exasperated with noble indignation at such sights of woe, rushing into the military mob, and calling out to the infuriated soldiery to spare the wife of his bosom—the offspring of his bowels, and the aged parent, bowed to the ground under the combined pressure of the infirmities of years, and the ruthless savage brutality of such armed and unfeeling miscreants; and if you have not the heart of a tiger, as well as the cunning of a fox, you ought to feel as a man and a christian, even at the recollection of such a horrid catastrophe!—And these, sir, were sufferings and woes, shared alike by the catholic and protestant, in oppressed Ireland—and yet your learned professors and tender aged faculty, remain not only insensible to such agonizing scenes, but, like cold hearted anchorites, unmoved by pity, and steeled against the softer emotions of the soul:

would bespatter the fair fame of those renowned, though unfortunate heroes and patriots, who have fought and bled in such a glorious cause.—Turn, your eyes, sir, to the American history, and read the eventful period of the American revolution—and see the great Washington—the profound and ingenious Franklin—the illustrious Hancock—with the thousands and tens of thousands of other chosen men, all embarked in the same patriotic cause, with the halter around their necks, and then tell me what stigma can be attached to a halter, if it be not by a subsequent tergiversation and prostitution of principle.—But why charge the imported patriot with so much ignorance and baseness? Has the Almighty, in his wrath, made the native son of Ireland with as much imbecility of intellect, as the despotism of Britain hath loaded him with misfortune? Is there any thing like a deficiency of mental endowments in that ill-fated Isle? Have you ever heard of the name of Grattan, the thunder of whose eloquence hath rolled with tremendous energy, in vindicating the rights of the oppressed catholics, and appalling the profligate threats and diabolical projects of the British minister.—Read his speeches, and be convinced that in him at least there are talents, spirit and patriotism.—What, are you so ignorant, as not to have heard favorable mention made of Curran, as a perfect model of legal oratory—of Curran, who to the fire and force of Demosthenes, added the elegance, the elevation, and harmony of Cicero's musical periods?—Of Curran, who with a pygmy person, but with a gigantic soul, poured forth a resistless torrent of the most powerful eloquence, to rescue the innocent victim of persecution from degradation, torture, and death.—Has the fame of the illustrious Henry Flood, as an orator, never reached your ears, all whose speeches had the condensed force, the perspicuous arrangement, and the mighty conviction of mathematical reasoning, upon the judgment of the hearers. In the course of your reading, has Dublin University, never presented its reputation, for classical learning and science, before your mind? If you were acquainted with the rules of that literary institution, perhaps you would soon be convinced, that the people of Ireland are not all without exception, *blockheads*—and that some of your professors as well as graduates, would find some difficulty, after an impartial examination, to be admitted to a rank even among its students.—If facts could speak conviction to the prejudiced mind, I might quote thousands to establish this truth, that Ireland is not a soil cursed by nature with barrenness of intellect, and that the brains of the emigrants from that country, have not been scooped out in their voyage across the Atlantic, and that American freedom will rather ameliorate and expand, than debilitate or contract, the native generosity and energy of their souls.

But enough of this.—Now to your College, which must be approached with awe and reverence, with its grand portico, its superb dome, and its magnificent columns.

*Alma mater like a whore,
Worn out with age and stn,
Paints and adorns herself the more,
The more she rots within.—*

Your college, sir, though not old in years, yet has the arrogance to usurp the vanity and garrulity of age. It proclaims its celebrity for correct taste and literary acquirements, in as bold a tone, as if its merits were sanctioned by the wisdom of antiquity, in union with the illuminations of modern science.—And what is this wonder-working seminary, to give it such great eclat and distinction? What is it but a miscellaneous mixture of farcical comedy—of fencing, piping and dancing, covered over with a thin superficies of classical learning, and some science—of frivolous and fantastical exhibitions—of external parade and pomp to make up a show—and all this juglary and legerdemain, particularly when so ably and eloquently recommended by this modern literary and military hero of much assumed but little real consequence, is either directly calculated to attract the notice and gratify the vanity of the gay and giddy—to insure the meanness of servility, and the grin of sycophancy by bowing and scraping—by fawning and adulation in the youthful mind—or to produce the Pharisaic exterior of grim hypocrisy, in those who cherish and approve such fopperies, at the expence of the substantial acquirements of sound independence and solid learning, which ought to be the ultimate aim of every student at a university.

To accomplish your object, and you have nearly succeeded, you take your pupils from their parents at a period of life, when you can bend and twist the puerile mind to any shape you please.—Then you can seal their hearts with any impressions, when their reason is in an infant state, and when like “*the safe Companion and the Easy friend*,” you can fix their opinions by habits of prejudice, and accustom them to look only at one side of a question, and spurn with a sovereign contempt at the other. This may be “*unhesitatingly*” to erect a standard of literary taste and classical elegance, but is as far from the pure principles of moral rectitude—“as the east is from the west.”—Here again, “*anguis subgramine latet*”—the first seeds of priestcraft are sown, and the poison of Jesuitism, which will nourish and cherish their growth, is radically infused. Besides, is there any thing like the dignity of a college in this proceeding, thus to intercept the business of a grammar school, and convert it, by your magic wand, by an avaricious finesse, into an university. For believe me, if I could dive into your mind, and into that of your brethren of the priesthood, there will be found as much of the “*Amor nummi*,” as of the “*Amor patriæ*” in your composition.—When thus entrammelled, is it possible for the human mind to have a fair field of exercise for its growing powers, under the influence of such practices? Nay, is not *this striking at once at the root of truth and honesty*, with the *thunder*

of error and the delusions of imposture? To which may be added the system of discipline founded on espionage, you have introduced into your seminary. By these means, each boy alternately is made a spy upon the conduct of his school fellows:—a habit of tattling and tale bearing, is formed, and a mean and groveling spirit encouraged and rewarded, to the utter ruin of those liberal and manly virtues, of candor and generosity, mutual confidence and friendship, which should be the first fruits and earliest offspring of the youthful breast. And farther, sir, to rivet such an unnatural and criminal system of education on the minds of your pupils, you prohibit them to meet together for social intercourse; you permit not above two or three to hold communication, or converse with one another. By this means they are precluded from detecting your stage tricks, or discovering those dangerous and pernicious principles, by which the dawn of their youth is darkened and bewildered, and the heart rendered an easy prey to the influence of the most ruinous maxims and practices through life. Nor is the routine of perpetually rhyming over the same religious service so often, less hostile to the genuine and sacred power of real piety and devotion, in those pupils who are not of the same church ~~with~~ your professors. The periodical return of the same forms and rites—the affected grimace of the turned up eye—the bended knee, and the cold, unfeeling heart—and all the solemn mockery which attends such lip service, will either wean them from the rational religion of the protestant church, and make them converts to a church contrary to that of their parents and relatives—or gradually sink them into an abyss of irreligion and infidelity. Thus upon the return of the graduated youth to his parents, when he participates in the domestic endearments of the family, what discord and strife, may we naturally expect—with a mind either divested of religion altogether, or invested with the exterior garb of jesuitical trumpery and illiberality. He holds forth the doctrines of no faith with heretics—no salvation for heretics. But wrath and destruction, fire and sulphur, to be hurled upon all who embrace not the Creed of St. Mary's College. God of mercy save us from such a scene! Is this fiction, or is it fact? I say it is fact and common sense—and as necessarily follows from the discipline and religious habits of St. Mary's College, as an eclipse does from the interposition of the moon between the earth and sun.

But, sir, where is the necessity of deviating so far from the established system of education adopted by our forefathers in this free and happy country, and running down American Universities, which have long and justly held a pre-eminence, and from which have come forth men of the most exalted talents and virtues, furnished with every accomplishment of the head and heart. Can any modern institution breathe a higher spirit of valour and wisdom in the human soul, than that which fired the eye, directed the councils, and braced the arm of the American heroes who achieved our independence?

Look over the fields of battle, where fair freedom earned her laurels of victory and fame, and are they not strewed with the bodies, or whitened with the bones of Columbia's sons, who roamed the forest, bounded over the hills, and imbibed the literary and religious tenets of men, educated like ourselves, without being immured with the cloistered monk and jesuitical priest, in dreary cells of indolence and ease. Had the minds of our forefathers been enslaved by such a system of fawning education, and their spirits broken and habituated to such cringing, bowing, and abject submission, I fear the chain of British tyranny would be yet clanging at our heels. People of America, be not deceived by specious appearances ; but look in time to yourselves—look to your independence—look to your liberties—look to your virtues—look to your God. For, if ever you are to be deprived of these great and essential rights and charters—if ever you are to lose the inheritance of civil and religious freedom, for which you nobly and successfully fought and bled—if ever you are to have the democratic pillars torn from your constitution, and scattered in broken fragments through the land—the work will commence in poisoning and polluting the minds of your youth, by sowing the seeds of jesuitical principles, by jesuitical education. These "will grow with their growth, and strengthen with their strength," until, as so many Philistines, led on by such a Dalilah, they will pull down the temple of your independence, and your religion, and hurl your glorious constitution, like Sampson, shorn of his strength, in its ruins. By all the energies then of kindred affection—by all the solemnities of rational religion—by all the obligations you owe your country—by every tear of remembrance due to your ancestors, and every tie of gratitude that can endear you to posterity—nay, by every consideration that can move the sensibilities of nature, or bind you in duty to nature's God, and above all things, by the sublime hopes, joys, and immortal glories of christianity, (which the whole system of jesuitism, hitherto developed, has overlooked with a contempuous silence and neglect,) have a regard for your offspring—"and train them up in the way they should go, and when they are old, they will not depart from it."

LUTHER, JUN'R.

From the *Evening Post.*

MESSRS. NILES & FRAILEY,

AGREEABLY to my promise, I shall now commence the exposure of "*mathematical disquisitions* ; to be the matter of examination,

of the students of St. Mary's College, of Baltimore."—This is the title, and its composition must excite a high idea of the work ;—the sequel will not disappoint the expectation. The writer, having given the common-place definition of arithmetic, and told with what ease the operations of addition and subtraction are "executed," on integers and decimals, "hastes into the midst of things," and informs his readers that "*a fraction is a quantity less than a unit.*"—To call an arithmetical fraction a *quantity*, is as absurd as to call a house an idea, or a picture a saint ; it is merely the sign or symbol by which number is denoted ; neither is it true, that the numbers denoted by fractions, are always less than unity. He must be little acquainted with arithmetic indeed, who does not know that any number, be it ever so great, can be, and frequently is, denoted by a fraction. He next mentions the difficulty of multiplying "complex numbers," without telling us what they are ; and then proceeds to the mixing of wine, informing us that *that* is alligation. It is something singular to see the rule of alligation introduced before that of proportion, on which the former depends. But it is certainly no reflection on human nature to say, that men are prone to esteem most highly, *that* from which *they* have experienced the greatest benefit : therefore a true solution to the following question, might perhaps, fully account for the preference given to alligation, in the work before us. Quere, What quantity of wine, and how many oyster-suppers, should be mixed with the composition of a legislative body, in order that the heterogeneous compost may afford the greatest nourishment to an *exotick* ?

Immediately after alligation, we meet with "ratios and proportions," and are told that "the difference between two quantities, or the quotient of the one divided by the other, is what is called the *ratio* of these quantities."—Any person who will turn to the fifth definition of the fifth book of Euclid, will see that this is (in plain English) absolute nonsense ; but how should we expect a person to know any thing of the nature of ratios, who does not know the properties of a fraction ?

In the article "rule of three," is given the following question :— "If it takes 6 ells of *a* cloth, one ell wide, to make a cloak, how many ells of *a* cloth $\frac{3}{4}$ wide will it take to make a *similar* cloak ?"—The indicative mood of the verb *to take*, together with the other redundant *articles*, are intended, I suppose, for *trimmings* to the cloaks ; and as they are not required to be *equal*, but *similar*, so *one* of them may be made to fit either Tom Tumb, or a Patagonian :—Let us leave the choice to the tailor.

The writer next proceeds to the rule of fellowship. He says, "the object of this rule is to divide a number into parts proportional to any given numbers." I quote his definition, as I shall have occasion to make some remarks on it, when I come to the rule of position.

The "rule of interest," is next in order, or rather out of order ; and we are told that, " by interest is meant the *premium* due upon a borrowed *quantity* ! This rule," (continues the profound logician) " must then lead to determine the amount of this premium, from the conditions of the law." Were the word *interest* struck out of this definition, I think it would puzzle all the barristers of the Inner Temple to propound its meaning ; much more, to trace the logical conclusion deduced from it.—*Quantity* is every thing with the managers of St. Mary's—*money* nothing at all !

Our *learned* author proceeds to the "rule of discount," and tells us, that "the rate of discount is commonly the same as the legal interest of money." But this is not the case : they never are, or can be, the same. However, those who can have, at command, checks for ten thousand dollars, without either interest or discount ; those who can have fifty thousand dollar lotteries, without paying even the usual *per centage*, need not be particular on the subject.

Next comes "the rule of false-position." *He says*, it "consists in dividing a number into parts proportional to other numbers, which are determined by the *state* of the question." This definition has precisely the same meaning, if it have any meaning at all, with that given of the rule of fellowship. I hope the legislature of Maryland will grant St. Mary's College an exclusive patent, for teaching that *fellowship*, and *false position*, are one and the same thing.

"The formation of powers and extraction of roots," come next in procession.—And here we are told, that "there is no difficulty in finding any power of a number, but it is not so with respect to the root, [aye there is the rub]. To square, and cubic roots, as being the only *ones* which an arithmetician *may* have occasion for, will be confined our researches." The beauty and sublimity of this passage, far exceeds all praise : the depth of penetration, the justness of thought, the propriety of the language, and the grammatical arrangement, all conspire to strike the reader's attention with peculiar force, and must leave a very solemn impression on his mind.—And here I leave him too, for the present. In my next I shall present the reader with some of the beauties of St. Mary's algebra.

LEX TALIONIS.

From the Evening Post.

MESSRS. NILES & FRAILEY,

HAVING done with arithmetic, though, by the bye, he has not mentioned half the rules which belong to it, our author proceeds

to algebra, and in the very first sentence tells his readers as plain as words can express it, that he does not know what the subject of algebra is; for he says "algebra treats of magnitude in general." *Geometry* treats of magnitude in general, with all its affections and relations; but algebra embraces a wider field, and treats of *quantity* in general. The good people of St. Mary's make no distinction between number, magnitude and quantity; they use them promiscuously, and thereby shew that they have no accurate idea of any of them. In arithmetic, the term quantity is used where it ought to be number; and here, in algebra, where it ought to be quantity, the term magnitude, which is peculiar to geometry, is substituted in its stead. O! Sancta Maria! how must thou blush for thy votaries!

We are told by the writer, that "the same operations are "executed" upon algebraic quantities as on numbers."—The *execution* of *quantities* must be a late discovery; I believe it has not yet made its way into any of our *Encyclopædias*.

Having *learnedly* expounded the first principles and rules of algebra, he proceeds to "exponents and radicals." With the latter, some ignorant authors have occupied whole volumes; but St. Mary's algebraist has discovered a method of treating the subject, at full length, in a single sentence; it is as follows:—"Since every radical quantity can be put under an exponential form, it supercedes the obligation of giving particular rules to operate upon them." O! had I the panegyrical powers of the editor of the *Companion*, with what rapture would I dwell on the passage before me! I would display its illumination till "the sun himself" would retire into shade, and the "stars hide their diminished heads." But such flights are far above my power. I must therefore content myself with silently admiring that *art* and *ingenuity* with which some folks can pass over what they do not understand.

The next thing that strikes our attention is an original definition of the word "exaltation;" it "is that operation by which a quantity is raised to a power *whatever*." This brings to recollection the anecdote of the Frenchman *squeezing* (he meant *pressing*) the lady to another dish of tea.

We shall here pass over in silence several passages well calculated to gratify those who are disposed to laugh at the blunders of ignorance, and proceed to equations. Here we are informed that "analysis is the art of solving problems." It is a short sentence; nor can it detain us long to *analyze* its contents. Analysis is the art of solving problems; therefore, *convertendo*, the art of solving problems is analysis; but analysis is a species of logic equally applicable to physics, ethics, geometry, or any other science: *ergo*, the solution of a problem is a species of logic, equally applicable to physics, ethics, geometry, or any other science! This is a discovery indeed; and to the public I leave the use and application of it.

I shall not spend time in commenting on the “ transpositions, made sensible ;” the wonderful “ irreducible case,” the “ English tatonnement,” the “ consecutive logarithms,” &c.—they excite pity more than contempt.

If the managers of St. Mary’s College had any object in view in accompanying their cards of admission with a synopsis of algebra, or any such subject, it must have been that of displaying their learning. Unfortunately, however, in this, as well as in some other attempts at imposing on, what they must think, an ignorant multitude, they have only exposed themselves to the contempt and ridicule of the public. Real learning, like true merit, will never appear in ostentatious parade or officious intrusion ; but its semblance is constantly assuming the most gaudy dress, and intruding itself on all occasions. This is one characteristic difference “ between teachers, who are able to teach and *teachers who do not know the first rudiments of grammar, algebra, or even arithmetic.* “ Such the difference between imported learning and imported ignorance ! ! ” In my next this privileged order shall be shown to be as ignorant of geometry as the quotations in this prove them to be of algebra.

LEX TALIONIS.

From the Evening Post.

—“ *Pauci dignoscere posseunt*
 “ *Vera bona, atque illis multum diversa, remota* ” .
 “ *Erroris nebula.* ”

Juv.

—“ *How few discern, through error’s guilty maze,*
Ev’n ever sacred TRUTH’s meridian blaze ! ”

MESSRS. EDITORS,

To defend the cause of public education, in that view of it which is most congenial with the constitutions, and the various religious impressions of the citizens of these states, has been my leading object in these strictures,

Let none then take up the idea that the writer’s motive has been to arraign the doctrine of the Gallic or Romish Churches, commonly designated, “ Catholic.” Had such been his views, he needed not St. Mary’s College as a medium of attack. No—we live under a happy constitution that guarantees unto all the free exercise of their religious rights, however absurd ;—and with the exercise of this right, he disclaims all interference, save where it may aim at, *interfering* with that of others.

The present subject, impartially discussed, is as interesting to the Catholic, as to the Protestant. The religious principles of the

former are as deeply involved as those of the latter in a strict adherence to the spirit of the constitution, in all of it that concerns religion. Let not then the prejudiced voice of bigotry decry these strictures as dictated by an intolerant, or illiberal spirit. Whoever are so weak as to view them in that light, may have their heads put to rights by supposing a reversion of the subject. Were the seminary in question, instituted by a CLERICAL FACULTY, of any other religious denomination, equally zealous in making proselytes to their peculiar faith, would our catholic brethren approve of their obtaining any exclusive legislative sanction for that purpose; or for any thing else that would lead to produce that effect? an establishment or system of establishments, of this description, *peculiarly* favoured by our legislature, would I presume, be a subject of as much jealousy to Catholics; or at least ought to be as much so, as theirs should, *under existing circumstances*, now be to the different religious denominations in this state.

The spirit of our Constitution cherisheth, and justly, a spirit of jealousy at any inroads to preference or pre-eminence from legislative sanction, by any one denomination of christians over another.

That the Institution designated, St. Mary's College, is a proper subject for such jealousy, I hope to make evident, not from a desire, on this occasion, to impugn the dogmas of their religious faith; but, as already so often stated, from a desire to guard the sanctuary of the public education of our youth against the machinations of either *secret* or avowed opponents.

Considering the religious privileges which our Constitution guarantees to every denomination, it justly affords ground for suspicion, when any *clerical body* of professors apply for exclusive privileges, in behalf of any object in which all the citizens of the state are equally concerned. Were the conduct or views of such a BODY ever so impartial, it would be an inroad on the principles of equal rights.—And though no abuse had been aimed at by them; it opens so wide a door for corruption or abuse, as should prevent any legislature, alive to the interests of their constituents, from lending it the sanction of the laws.

If we may apply these remarks to the CLERICAL ORDER or BODY in question, we will find that their aptitude cannot be disputed. In every point of view in which we can place that faculty, as a body, corporate or legislatively sanctioned, it will appear inconsistent with those principles, which every Marylander should cherish, who wishes neither to assume; nor submit to privileged influence, partially or unconstitutionally conferred.

Of whatever complexion their religious faith may be, particular religious ORDERS or BODIES of clerical men, laying claim to the general confidence of the public; and at the same time, discovering the most exclusive and inviolable bond of attachment to each other; and to their own *peculiar* interests, tenets and influence, do thereby

forfeit that confidence ; and ought not to be cherished or appreciated, as presiding over the general education of youth in such a country ; or under such a constitution as ours.

The example of whatever is selfish, narrow or prejudiced ; partial or bigoted ; and every CLERICAL BODY, formed and pampered by ACTS of peculiar public favour, must afford such an example, strikes at the root of as important a principle as any that can be inculcated in the course of a liberal education, adapted to the youth of a republican country.

An additional consequence will be given to these observations.— Should it appear, that any improper means have been resorted to, in order to extend the religious opinions of that FACULTY, to any other than those of their own church or denomination.

Some instances to this effect, have already been adduced. It has been stated, that a Latin catechism, by the ABBE FLEURY, has been published, under the patronage of the principal of St. Mary's College, which bears on its face, a most insidious attempt at giving currency and prevalence to the principles of the church of Rome.

Its publisher has given this account, in as far as it relates to its patronage or direction, and that an edition of five thousand copies had been printed. The work is to be had in two forms, a larger and a shorter. It is stated that the peculiar doctrines of the Catholic faith, are left out of the former ; and, consequently, that the latter is designed for the Protestant youth at the Seminary ; and other schools and Academies, to which it is earnestly recommended.

Copies of these have been submitted, by the publisher, to some of the Rev. Clergy in this city, for their approbation, which has led to a discovery of their scope and tendency. And if designed, as it is stated they are, for the use of the Protestant YOUTH of St. Mary's College or elsewhere, I repeat it, that never has there been made a more insidious attempt at proselytism ; or, a more *impudent* and *Jesuitical* imposition on the understandings of an enlightened community.

In the catechism, even in the abridgment designed for the Protestant youth, out of a variety of specimens that might be introduced, take the following. The Latin original stands thus :

“ De traditione et Scriptura.”

“ Verbum non scriptum traditio est, quæ sola veram religionem
“ servavit ab initio rerum ad Mosem ; multaque etiam postea dog-
“ mata non scripta servavit. Verbum scriptum sunt Libri veteris
“ et novi Testamenti, qui simul omnes vocantur, Græce, Biblia.—
“ Testamentum vetus omnia Mosis et Prophetarum scripta com-
“ plectitur : novum Continet Apostolorum et Evangelistarum.—
“ Quæcumque his Libris insunt, fide divina, Credere tenemur, quia
“ spiritus sancti aitatu conscripti sunt, Tenetur, eadem *Fide*
“ *Credere* Traditiones eodem fonte profectas, id est, unanimi fide-

“ Ium Consensu ab initio receptas ; illas precipue de quibus Ecclesie
“ sibi decrevit.”

—Literally translated thus—

“ Tradition is the unwritten word, which alone preserved the true religion from the creation to Moses ; and preserved also many subsequent dogmas not written. The books of the Old and New Testament are the written word, which together, from the Greek, are designated the BIBLE. The Old Testament comprehends the writings of Moses and the Prophets ; the New contains those of the Apostles and Evangelists.

“ We are bound, by *Divine FAITH*, to believe in whatever these Books contain, because they have been written from the inspiration of the HOLY SPIRIT.

“ We are bound, by the *SAME FAITH*, to believe the TRADITIONS that have proceeded from the same fountain, i. e. received from the beginning by the unanimous consent of the faithful ; especially those TRADITIONS on which the CHURCH hath decreed.”

Such is the FOUNDATION for the religious principles, even of the protestant youth, in St. Mary’s College ! !

Without introducing any other instances for this *new* protestant catechism for the youth of Baltimore, and elsewhere, if this alone did not drive the blinded votaries of delusion “ *from their tent*,” then with such must TRUTH and RELIGION be words without meaning—WORDS “ that may signify any thing or nothing.” Human tradition is here inculcated to be of equal validity or authority with the inspiration of the HOLY GHOST !—and that we are bound to believe whatever of this *tradition* the “ CHURCH ” hath decreed or determined on, with the same solemnity of obligation as the word of God ! !

“ *O monstrous Faith !—The teeming dam
Of error’s blind-born race ;—
Offspring of Chaos, Hell, or Ham !
Bear hence thy loathsome face.*”

Those who are once brought to swallow the dogma, that *human tradition* is as *sure a foundation* for whatever they, religiously, believe, as the WORD of God, have learned the first note in the gamut of blind servile superstition, and there can be nothing too monstrous for them not to stretch their enslaved minds to afterwards. Indeed, it may with truth be observed, that the “ *exultation* ” of “ *tradition* ” to equal authority with the word of God, has been the great prolific *hot-bed* of all the monstrous absurdities that have, for ages, continued to deface the most divine features of Christianity, where it is most generally professed.

Should this equally indignant and just invective be considered by any as inconsistent with the sentiments avowed in the introduction of this essay, let them reflect, that it is defensive—that it aims only

at repelling a most dark and deceitful attempt at the religious corruption of the minds of our youth—not only those who attend at St. Mary's, but also those to whom it has been so warmly recommended over the union. It is *dark*, because it is written in an "*unknown tongue*," to the generality of parents. It is *deceitful*, because it pretends to have *exploded* principles which are artfully *retained* in those copies designed for the use of Protestants of every denomination.

No person can be more ready than I am to accredit the propriety of moderation in all things—and especially in religious discussions. But moderation, commendable as it is, may in some instances be criminal. That the present is one of those instances, I am fully persuaded. With as much propriety could I recommend *carelessness* to a man whose house had been secretly fired by an incendiary, as moderation to those who see, or ought to see, an insidious and baneful attempt at undermining all they hold sacred in religion, by those whom they are pampering in their bosom.

We may rave about deists and infidels—we may denounce a Hume and a Voltaire, a Paine and a Gibbon; but I aver, in the face of a respected public, that the man or men professing a regard for that *new* of Christianity which our protestant forefathers vindicated at the expence of their blood, and yet patronise an institution chargeable with the conduct here stated, act a more detestable part than even those apostates. They avowed an open hostility to Christianity, and pretended to act from principle; while the other *seem* to "hold fast the profession of their faith," only, for the purpose of suffering its jealous and inveterate foe, thus secretly and cowardly, to wound it to the heart.

In these strictures I have endeavoured, as much as possible, to avoid indignant declamation, however just. By particular statements, which challenge fair and open argument, and rational contradiction—by the "*logic of facts*," and plain, unembellished reasoning, I have sought to address the understandings of all honest men concerned in such a subject—and it is to be hoped that there are none who feel not an interest in the moral and religious instruction of the rising generation.

The statement here adduced, courts investigation. A copy of each of the Latin catechisms alluded to, the one for the Protestant youths, and the other for those professing the Catholic faith, are in the possession of the writer; they may be had at one of the most extensive bookstores in the city. By their being recommended to all schools and academies, ample privilege has been given for free animadversion. Nay, it devolves as a sacred and indispensible duty on all entrusted with the education of youth, freely to examine their claim to merit for the purpose of religious instruction.

Regardless of any less worthy motives that pride or prejudice may assign, from this sacred duty the writer shall not shrink. The development is not yet closed; but here let it rest at present. My

next shall continue to unfold the principles of this *new* Protestant Catechism.

QUINTILIAN, JUN'R.

From the Evening Post.

MESSRS. NILES & FRAILEY,

THE orthodoxy of the great Dr. Horsley, was, at one period of his life, strongly suspected, merely because he was a profound mathematician; but I apprehend, there is not the least danger of the managers of St. Mary's College, having the soundness of their creed called in question on that account. We proceed to examine some of the properties of their geometry; and in the very first sentence, meet with an extraordinary one indeed. It is that of its "*corporal*" nature; but we shall produce their own words. "Geometry is a branch of mathematics, which treats of *corporal magnitude*." "Branch," in mathematics, signifies any one of the subdivisions into which the practical part of these sciences is separated; such as mensuration, navigation, dialling, &c. Therefore, to call geometry, which is an abstract science, a branch of mathematics, is saying neither more nor less, than, that geometry is the application of *itself*, to some particular purpose. But, as already observed, the "*corporal*" nature of this geometry, is its most singular quality.—"Geometry treats of *corporal magnitude*." I need not tell the readers of the Evening Post, that the word *corporal* signifies, either a military officer; or, an *animated* material substance, in contradistinction to a spiritual or intellectual substance; but is never used as an appellative for body or material substance. It ought to be *corporeal* magnitude; but even then, the assertion is contradicted in the succeeding sentence, viz. "It [that is geometry] considers in bodies only, their length, breadth, and thickness or depth, making abstraction of all their other qualities." Now, in the name of St. Mary herself, if geometry treat of corporal, or even *corporeal* magnitude, how can it consider it abstractedly, from every thing *corporeal*? *Corporeal* magnitude abstracted from itself! As well might we attempt to consider an egg as an elephant, or a musket-ball as a pike. The fact is, geometry is a science, and, like every other science, treats of abstract things; and would be precisely what it is, if the managers of St. Mary's College, and all other "*corporal magnitudes*" in the universe, were annihilated. But, the sentence before us contains another blunder, as great as any of those we have yet noticed. It is that of calling "*length*," "*breadth*," and "*thickness*," *qualities* of "*cor-*

corporal magnitude." They are no such thing : qualities cannot exist without their *subject* ; but length, breadth, and thickness, would exist if both corporal, and corporeal magnitudes had no existence ; they are properties of *extension*, and differ as widely from the qualities of "corporal magnitude," as the intellects of a Newton, from the corporal heads of St. Mary's College.

These wise-acres go on to divide geometry "naturally" into three parts ; a division unknown to both ancient and modern geometers. (St. Mary's excepted.) But, the best of the joke is, that after they had divided it into "three," they discover "a fourth part, and not the least important of all, called trigonometry." Here we see plainly, that these *adepts* have no idea of the difference between a *science* and the *arts* deduced from it. Geometry is a science and investigates rules ; trigonometry is an *art*, deduced, partly from geometry, partly from mensuration, and partly from arithmetic ; and is no more a part of the science of geometry, than the manufacturing of sausages is a part of the science of *dynamics*, or abstract motion.

I shall not trouble the reader with any more of this "corporal" geometry ; the specimen produced being fully sufficient to convince the least conversant in these subjects, that the good people of St. Mary's, have yet to learn what geometry is. What they say farther on the subject, contains a few mangled propositions, extremely ill digested ; and ridiculously expressed : and to exhibit all their blemishes, would be to transcribe their whole section on geometry.

Of all the sciences, geometry is that, best adapted to expand, strengthen and improve the human mind. There it contemplates naked truth ; traces the immediate relation of things ; and draws conclusions with absolute certainty. The proper study of geometry must, therefore, constitute an important part of every judicious system of education. But how can that be, where it is not understood ? How can they teach geometry who do not know what it is ? Whose incapacity, or want of attention, has prevented their separating it from the dross of "corporal magnitude?"

Blush ye supporters of an institution, whose incapacity to teach science, renders too probable the opinion, that it was designed, to disseminate something else.—Blush ye panegyrists, whose flexible pencils have endeavoured to varnish, with splendid colouring, such empty walls—and blush ye representatives of a free people, who, by duplicity and intrigue, were seduced to grant exclusive privileges to ignorance and presumption.

LEX TALIONIS.

From the Evening Post.

“ *TRUTHS would you teach, to save a sinking land,*
 “ *All fear; none aid you, and few understand.*”

Essay on Man.

MESSRS. EDITORS,

IN the *new* Protestant Catechism, introduced to the public attention in my last, we find in the account of the decalogue given to Moses, at the 15th page, some variation from that review of it which is given at page 68th. In the former statement there are evidently eleven commands, and in the latter, ten. The finesse adopted in the Catholic system, of leaving out the second command in the decalogue, because it forbids, expressly, the worship of graven images ; and dividing the tenth into two, in order to keep up the number, has not been dispensed with, even in this *new* arrangement for the youth of the different protestant denominations in these states.—However, as the work is in Latin, it was not worth while, I suppose, to be particular. It may do for children—the children of ignorant protestants, who cannot, or do not, read their Bibles, and much less a Latin Catechism !

In the comments on the fourth command, or the *third*, according to this *new* system, we find it enjoined, that the Sabbath should be spent in acquiring a knowledge of the Christian doctrine, and in abstaining from labor, from sin, and every thing but the exercise of good works. This is well—but how is it reduced to practice, if report be true, even within the hallowed walls of St. Mary’s ?

It is said, that there the youth who decline going to any place of worship, are confined to their chambers during the day ; but those who are so devout as to attend, are permitted or directed to spend the remainder of the day at pitch-dollar, marbles, or any other puerile sport which they may prefer !—Now, this in a seminary of education is certainly a very ingenious device for discountenancing infidelity !—a most *hious* plan for impressing religious reverence on the tender mind !—for making *profanity* knock down infidelity at one time, and for rendering them subservient to each other’s purposes at another. This is, indeed, a truly *new* Protestant mode of religiously observing the fourth command of the decalogue ! I would recommend it to our Baltimoreans who use books of common prayer, to get the book of sports inserted for the use of the students of St. Mary’s.

In this *new* Protestant Catechism, we find it also implied, that *prayers* may not only be offered up for the dead, but that they may be addressed to them as mediators or intercessors ; and, indeed, to

any discerning mind it must appear that the foundation is laid for inculcating all the peculiar tenets of the Church of Rome. It is true, these are judiciously interspersed amidst a variety of catechetical matter on which all Christians are agreed ; but instead of this being any apology for the work, it is on the contrary, that which chiefly constitutes its insidious and poisonous tendency.

But, saith some high-minded patron of the institution, " What signifies all this ? What a rout about religion ? Are you going to bring back the days of Mary and Elizabeth, of a Becket or a Bonner, of sanctified memories ? Is this a period of the world to talk about such stuff ? No—I consider religion as a mere bagatelle—one form is as good as another. It is no object with me whether my son's mind be *religiously* enslaved or not—that has nothing to do with his education ; that is to say, a polite, genteel education, fit for a gentleman—for acquiring a knowledge of his own consequence ; and how to value himself—how to preserve a proper distance from the profanum vulgus—the poor and unprincipled rabble.

" If these superior ends be attained, they may teach my son, if they please, Mahometanism, or Paganism, or Deism, or Polytheism. I shall never trouble my head about the matter."

" Away with your puritanic trash, saith some " *sapient NESTOR* ;" thank God ! America hath taken the " old grandmother out of my noodle." None of your pharisaic cantings about Protestantism, or Popery, or Prelacy, or Priest-craft, or Proselytism, to me ! Whoever educates my son, *may* be as zealous for the Pontificate of old Rome as they please. I have a mind too liberal and enlightened to be concerned about the matter. Not I—upon my honor. It is true I profess being a Calvinist—a true Presbyterian—What then ? Nay—I would as soon my son there at St. Mary's, would be a Presbyterian parson as any other profession ! And why should not these there priests make as good a Presbyterian of him as any one else ? How vexatious it is to listen to the carpings of these low-minded, mean, envious scribblers and blockheads, who presume to say that religion has any thing to say to a course of polite education ; or that one form of religious faith is not as true and as good as another ?"

" O ! " saith another sage Mentor, " how disgusting it is to cherish religious prejudices at this period of the world ! Difference of religion indeed ! All religions are equally good, and just, and true ! I would eulogise one system of faith as soon as another ;—yes, and sooner too, if I could make any thing by it ! It is true I sprang from the very bosom of the reformation myself—and even to this day I occasionally serve at her altar ! What then ? That is what makes me liberal—yes, and more than liberal—it is noble—it is great.—Yes, I say it is great and meritorious to be servile in such a cause ! Sooner than be thought so uncharitable as not to give up my faith, and my devotion, and my zeal to the stranger—the *sacred, devout, and zealous stranger*, I would be thought and esteemed as having no religion.

whatever ! It is the fairest trait in the Christian character, *according to my creed*, to give up our opinions to others, and submit, with politeness, to whatever they may dictate or impose ! I would sooner be considered an apostate than not to eulogise those who differed ever so essentially from my own creed, as the very paragons of excellence, provided, only, that I had first observed them to be highly caressed by the great and influential !'

But irony apart, however just, on a subject so serious—so solemnly interesting to society, its indulgence may be censurable. On this occasion, I would there were no foundation for a strain of it, infinitely more severe than any thing within the compass of my humble talents.

If we turn to the pages, even of a Heathen moralist, we may find that luke-warmness in the declining cause of religion, has in every age, been the fore-runner of vice and degeneracy and public ruin.—That heart must be callous—that conscience seared ; and that understanding blind, indeed, that cannot see, and feel for the baneful tendency of a total disregard, in any individuals, for the preservation of religious TRUTH.

Those who seek, by any indirect means, to give prevalency to their own peculiar tenets, it is possible may be actuated by motives justifiable to their own minds.—But those hypocritical professors who maintain some shew of regard to the exterior forms of what they consider to be religious TRUTH ; and yet when it serves a vain purpose, sacrifice it wantonly, either at the shrine of their own luke-warmness ; or of others' mistaken zeal, do far transcend the guilt of the avowed apostate.

But have the mental slavery to which youth may be subjected ; and the guilt of being accessory to it, had any serious consideration with the most of parents ? I presume not. Has education any interest in this subject ! Is it of no solicitude to parental feelings, whether the mind ; the soul ; the thinking powers of their beloved offspring be enchain'd by habits or opinions they can never throw off.—By fetters that will never loose their contracting hold, but with the existence of the poor imprisoned victim ? strange and preposterous humanity !—to melt at the tale of irredeemable slavery—to execrate that infernal avarice which consigns millions of the human race to the ruthless fash of oppressive bondage ; and yet have no heart to feel—no tears to flow for the thousands of youthful minds consigned, even by their own blind or deluded parents, to some mental bastile—to the dark cells of superstition ; and the incarcerating trammels of their immortal powers ! cruel and unaccountable infatuation ! To manifest so much solicitude—to be liberal of such expenditures in training up the tender minds of youth for relishing the tinsel accomplishments of exterior grimace and ostentatious refinement ; and yet discover no concern whether or not they may imbibe those principles of religious reformation, that have enlightened the modern world—that have

emancipated the happiest portion of its inhabitants from that gross delusion which had so long enveloped the nations—those principles which have illuminated the heads ; strung the nerves ; and animated the hearts of their ancestors in the cause of civil and religious liberty !

Is such remonstrance unseasonable or unjust ? has it no foundation in what we, every day, see realised in the *ill-placed* liberality of those whose respectability ; whose opportunities, and whose principles, imbibed from a pure spirit of civil and religious reformation, should lead to very different impressions and practice ? let the candid ; the unprejudiced and the impartial judge.

But if I may be indulged in the interrogatory strain a little farther ;—Is it on such principles that the general education of youth in our city is patronised and cherished ? who are they who, as moral and religious instructors, have most influence in the education of the youth, both male and female, in this city ? are they the religious instructors of their own moral and religious principles ? are our schools and academies visited, directed or influenced by the professional respectability of those to whom the youth of the respective denominations, should be taught to look up both for precept and example ? who are they who appear, on all occasions, most zealous in monopolising the whole charge of youthful instruction ; and to whom the field appears to be almost abandoned as their exclusive right ? are our own pastoral *teachers* driven from all such instructive interference, by the rage of fashionable delusion ; or are they asleep at their posts ? do they acknowledge the pompous pretensions of others to superiority ; and, submissively, bow before the unparalleled influx of literary moral and religious light, that has lately poured forth its effulgence over our illuminated city !! has this subject no hold on their solemn pastoral engagements ; or is it only of secondary consideration ; consigned to some inferior hand ; some *prescribed* victim of overbearing insolence ; or more fit target for the shafts of illiberal prejudice and supercilious obloquy ?

Be it so ;—whoever may be the shepherd, should but one of the tender lambkins borne from the fold of **TRUTH**, be rescued from the jaws of delusive error ; should but one mind be, in any degree, enlightened by these strictures ; or directed to farther enquiry and knowledge on the subject, it shall constitute the only remuneration appreciated by

QUINTILIAN, JUN'8.

From the Evening Post.

MESSRS. NILES & FRAILEY,

WE come now to the fourth and last part of that wonderful performance which we undertook to dissect ; and are happy to find

that our labor has not been altogether in vain. Some mouths have already been shut, and some eyes opened ; and they who are determined to keep their eyes shut, are welcome to all the pleasures the “ sable goddess,” can bestow them.

The part of the work now before us is titled the “ Application of algebra to geometry, which includes conical sections.” The application of algebra to geometry, *including conic sections*, is quite as singular as the “ *corporal geometry*” we noticed in our last. Conic sections form a part of what is called the higher geometry, and every geometer worth naming, from Archimedes to professor Simson, has considered them as a proper subject of *synthetical* investigation. How then can they be included in the application of algebra, which is entirely *analytical*? But, formerly, we had occasion to observe, that the managers of St. Mary’s did not know the signification of *analysis*; it would therefore be unreasonable to blame them for a mistake in its application.

In this section we meet with an assertion which we did not expect, even from the managers of St. Mary’s ; namely, “ all equations can be solved by the help of geometry.” Almost every sentence we have produced from this wretched performance is remarkable on two accounts—the writer’s ignorance, and the unblushing effrontery with which it is puffed off. Here we are told that all equations can be solved by the help of geometry ; whereas every person, who knows any thing of the subject, *must* know that not one equation in a thousand that could be produced, can be solved by geometry. Such, for instance, are all those of the mechanical and exponential curves, of which there are infinite varieties.

There is not, in the whole sphere of mathematical investigation, a subject of greater extent, nor one entangled with more real difficulties, than that of the doctrine of curve lines. The utmost research and most profound penetration of a *Bernouilli*, a *McCaurin*, and even of a *Newton*, have been employed in opening a narrow path, a few paces within this unexplored labyrinth. A few of the more obvious properties of the lower orders have been developed ; but the investigation of an indefinite number of the higher orders has never been attempted. What then must we think of the managers of St. Mary’s, who tell us that “ *all* this will be easily explained” at their exhibition. But how?—By the method of exhaustions, used by the ancients? No.—By the doctrine of fluxions, increments, or integral calculus invented and practised by the moderns? By no such method. How then? By one sweep of a pair of dividers, “ by taking the circle for an example.” Had these *quacks* informed their *friends* and *patrons*, that, on one of the days of exhibition they would conduct their pupils to the attic story of the College, and from that station, through a telescope, shew them St. Peter’s Church in Rome, and the great bell in Moscow, the assertions would not have indicated more consummate effrontery than that we have

just quoted. What—Explain all the properties of curves, by taking the circle for an example!—With more propriety they might affirm, that, by taking the English alphabet for an example, they would explain all the languages in the universe. Is it necessary to remark, that such empty bravading, such pitiful legerdemain, is far beneath either men or scholars? But I will quote one sentence more; it appears sufficient to “supercede the obligation” of saying any thing farther about ignorance or presumption. Here it is, *verbatim et punctuatim*. “In fine, a method will be given for finding out the equation of a curve, traced at random on paper; equation, the knowledge of which will be sufficient for one to imitate pretty exactly the perimeter of this curve.” This sentence, though absolute nonsense, breathes the same gasconading spirit so remarkable throughout the whole performance. To “trace at random”—“equation, the knowledge”—and “imitate pretty exactly,” would be inimitable subjects for *eulogy*; but the mathematician must be excused, if he refuses to admit them into his nomenclature. The grammarian, we suspect, will be as little disposed to adopt the arrangement.

The last scene of the pantomime exhibits a new species of battle; at least HOMER, TASSO or MILTON make no mention of it. It is the “rencounter” of “plains” and “external surfaces.” From this dreadful conflict (*angels and ministers of grace defend us!*) issue the phantoms and horrid spectres called *ellipses*, *hyperbolas* and *parabolas*. These converse together for some time, without being heard; then vanish; and so ends the farce.

To those who look for serious or dignified discussion, some apology may be necessary for this mode of treating the subject; but we apprehend that there is no mathematician, on perusing the text on which our *critique* is made, who would not allow that the *ludicrous* is the only stile to which it is entitled.

In the course of these strictures, we have not thought it necessary to detain the reader with pointing out all the barbarisms and ungrammatical arrangements which abound throughout the work. To the English scholar, almost every sentence we have quoted, and many others passed over, affords sufficient proof that the managers of St. Mary’s have great need to consult a cheap little book, called a *New Guide to the English Tongue*; and if to this they add an *English Dictionary*, it may be of infinite service to them. Perhaps they are not yet too old to learn something; and surely none will now say (no, not even the editor of the Companion, I presume) that their present acquirements “supercede the obligation.” In the mean time, let not those who send youths to their College, be disappointed, if, instead of having their minds illuminated with science, they return (to use the expressive language of MILTON on a very similar occasion) “mountebanks and kick-shoes;” if, instead of speaking the English language with ease and correctness, they gabble a Cretic jargon which is neither English nor French, and which may forever

prevent their being benefited by reading pure English and scientific authors ; if, instead of having their minds enamored with the love of liberty and their country, they should prove advocates for tyranny and oppression ; if, instead of having received deep and lasting impressions of virtue and pure religion, they should be tinged to the core with black superstition ; or if, instead of retaining religion in any form, they should return deists or infidels. Let them not, I say, be disappointed, but remember that in the year 1806, the public prints of Baltimore informed them that such were the very accomplishments which they ought to expect from students educated in St. Mary's College.

LEX TALIONIS.

From the *Telegraphe*.

MR. DOBBIN

HAVING published the article *puffing* St. Mary's College, which originally appeared in the *Companion* ; is requested to insert the following remarks upon it.

When a whole class of persons are libelled, it behoves some pen to assert the truth, to defend the injured, and to expose the vanity, the ignorance, or the malice of the slanderer. It is the just right of the editor of every publication to admit or to reject any papers offered to him for insertion, because the responsibility in the first instance must attach to him ; but though his power cannot admit of any controul, propriety demands, that when a subject can be defended and opposed, the opinions of one writer should not be introduced to the exclusion of those on the contrary. And this is more irresistably correct, when sentiments greatly prejudicial to the interests or character of any individual or particular body have been promulgated—justice in that case claims that they should be permitted to release themselves from any aspersions concerning them, in the same vehicle through which they were originally communicated. These remarks flow from the consideration of a subject very interesting to the citizens of Baltimore—I mean the unqualified eulogy upon *St. Mary's College*, published in a late *Companion* as an editorial article, and since copied into the *Telegraphe*. When panegyric so fulsome, and so unmerited, meets the public eye, although the world may make a deduction from the gross quantity, yet they cannot doubt that the persons of whom it is retailed are very distinguished characters—and when reflections so serious and so demeaning, are impudently propagated, they will likewise judge that those in the same profession of whom these illiberal things are stated, are men altogether unworthy of patronage, and destitute of talents.—

Whatever motives may have produced the refusal which the editor of the Companion gave to *Quintilian, Junior*, is of no importance—it has however abundantly displayed his illiberality and selfishness.—But to him I have not so much to say—he is already in very able hands, and will receive the punishment which is his due. My object is to endeavor to counteract the baneful tendency of a publication, which in whatever light it is viewed, is calculated to mislead and deceive.

A large establishment has suddenly emerged from nothing—like the palace built by the genius of Aladdin's lamp—we know not whence it came, nor the origin of its inhabitants—all that we can ascertain is, that by a fascinating and brilliant exterior, which is perfectly adapted to *gull* the superficial and the unwary—the tutors in that house have acquired a reputation, which the extent of their talents, the nature of their system of education, and even their specious, deceptive and pompous exhibitions by no means justify.

When that article was first perused by me, in a hasty manner, I did not perceive all its insidious extent; and it was not until a friend shewed it me that its *cloven foot* so evidently appeared. Must Columbia's sons be so disgraced as not to have any competent instructors, but men who never saw a college course of education?—Where are all the Puritans and their descendants fled, that not one of those who adorned the British isle, when they resided in it, brought with them any of that light which made Charles submit to the superior energy of their minds? Are there no men left through all the United States to preserve the fame of Cotton Mather, Burr, Jonathan Edwards, Davies, &c.? Are the present race of preceptors such a hireling set, that they receive a remuneration for labors which they never perform? And must the different teachers in Baltimore attend a *commencement* at *St. Mary's College*, and be dubbed A. B. and thence proceed to D. D. *Double Dunee*, to prove themselves qualified for the duties which they have engaged to fulfil?

Two other facts as indubitable evidence of the *immense superiority* of the managers of that institution, above all their brethren in the *same* profession, shall now be adduced—they would have been lost in forgetfulness had not this redoubted controversialist defied truth and decency by unjustly exalting a few at the expence of a whole fraternity, and may I say at the expence of their *superiors*? The far-famed, and highly admired sophistical dialogue which the young gentlemen delivered was written in French and owes its beauty, if it has any, to the translator, who infused into it all the energy and excellency of his own mind—Are men such as these who thereby avow themselves incompetent to write English, suitable persons to educate the children of parents who live in a country where the English language is the vernacular tongue?—On the morning of Saturday, at the *pretended* philosophical exhibition, the students and their tutor were compleatly shipwrecked against a very simple experiment,

for an appendix ; but which may probably, one day, appear in another pamphlet. The sentiments, also, of some men of the first literary character, have been communicated on the subject ; and fully corroborate the criticisms that have been made ;—especially those on the exhibition-prospectus.

The following is an extract from the letter of an eminent professor :—

“ Any one who would wish to expose that seminary, let them publish the prospectus. Every man of science must pronounce it even beneath criticism. Teachers who could suffer such a thing to appear in print, cannot be fit instructors of youth. They may teach them French, dancing, music, &c. But they must make them speak their own language very imperfectly ; and teach them improper technical terms, which must disqualify them even for reading English works on science, to any advantage,” &c.

IN a volume of Geography, just published under the patronage of that institution, and by one of its professors, may be found a proof of that bias, which, notwithstanding all their *boasted-of, unprejudiced* liberality, its faculty must seek to impress on the tender minds of youth, in favor of their long idolized seat of hierarchy.

For a confirmation of this, let the reader see, in that work, the geographical account of modern ROME. It is there said to be the ‘capital of Christendom,’ and the seat of ecclesiastical dignity ! Now, when it is considered, that even the United States constitute a respectable part of ‘Christendom,’ what an excellent specimen of geographical accuracy and information is it for the youth of Baltimore, &c. to be instructed, that ROME is the capital of that *whole*, of which their own country constitutes a *part* ? The veil is too thin to cover the Idol intended to be worshipped.

I cannot close with a more suitable reflection on this precious little specimen of geography *reformed*, than in the words of an enlightened literary gentleman, whose essay, I regret having come too late for an insertion in the preceding strictures.

“ Let parents,” says he, “ reflect that these teachers, by the vows of their priesthood to their God, are bound to make all the proselytes in their power—and yet to them promise they will not.—“ Let them consider this, and examine the consequences, and tell us what confidence they can have in persons who have placed themselves in such a predicament, as necessarily, to become liars either to them ; or to their God.”



